

# gay community news

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The Gay Weekly

35¢

## SUMMER BOOK SUPPLEMENT



*Steve Blevins*

**millet, hockney, stein,  
nin, gunn, rouse,  
leyland, and more  
reviewed**





## Did She Agree to Cancel Anti-Gay Drive?

# Citrus Commission Renews Bryant's Contract

LAKE LAND, FL — Anti-gay crusader Anita Bryant will be retained as the advertising symbol for Florida orange juice, the Florida Citrus Commission announced last week. The Commission released two market research studies which showed that 89% of the people interviewed "were not negatively affected in either their feelings toward her [Bryant] . . . or in their intent to buy orange juice."

NBC news has reported that the Commission's decision was also based on what the network said were "assurances" by Bryant to the Commission that she was not on a nationwide crusade against homosexuals. Bryant has said in the past that she would take her anti-gay campaign to selected cities throughout the nation and an office of Save Our Children, Inc., has been opened in Washington, D.C.

Arthur Darling, director of publicity for the Commission, told GCN that



two-thirds of the 3000 people questioned nationwide "were aware of the controversy over gay rights and her involvement in that controversy." Quoting from the research committee reports, Darling added, "This awareness level was neither converted into a strong feeling for or against Anita Bryant as an effective spokesperson for orange juice, nor does it appear to have significant bearing on projected purchasing patterns."

The commission's survey, a regular research conducted four times a year since 1967, was begun before the defeat of the gay rights referendum in Dade County. Darling said that Bryant's current contract runs until August, 1978, with an option for another year beyond that date.

He added that the naming of Bryant as a defendant in a \$5 million law suit in San Francisco after the murder of a

gay man would have no effect on her current contract status.

Saying that the commission recognized that the involvement of a public figure in a controversy can alter people's feelings, Darling contended that "our concern is the consumer reaction." "Our research showed that people know what is going on, yet they are not converting this into a strong feeling one way or the other."

Darling said that the Commission accepted the recommendation of the research committee to retain the services of Bryant, pointing out that the membership noted an increase in orange sales over the past year. Sales of concentrated juice were up 1%, while the sale of juice by the carton was up 19%. "We have a problem," said Darling, "of not having enough product to fulfill our commitment to the end of the summer."

# Gallup, Harris Polls Show Gay Rights Support

## Homosexuality Increasing? 'No' On Teachers

[Compiled by Jim Marko]

PRINCETON, NJ — In an extensive survey of the American attitudes toward homosexuals, a new Gallup Poll showed the great majority of people are convinced that homosexuality is more prevalent today than 25 years ago. 66% of the 1513 people questioned believed that homosexuality is more widespread today than it was a quarter-century ago. Another 24% believed that there is no change in the incidence of homosexuality.

At the same time, 56% of those surveyed believed homosexuality to be a product of upbringing and social environment; 12% said that it is an innate predisposition. The traditionally more liberal eastern part of the nation showed the lowest percentage of people believing homosexuality to be growing. 61% of those surveyed in the East found it more widespread, while 64% in the West saw an increase. In the Midwest and South, the figures were 64% and 71%, respectively.

Among those whose formal education ended in grade school, 76% noted a higher incidence of homosexuality, while among high school graduates that figure was 69%. 54% of those with a college background found the incidence of homosexuality to have grown over the past 25 years.

The Gallup survey was conducted after the defeat of the gay rights ordinance in Dade County, Florida. Despite the 2-1 defeat of the ordinance, the poll found that the majority of people believed that gay men and lesbians should have equal job opportunities. By a 56% to 33% margin, those questioned approved of "equal rights in terms of job opportunities, in general."

As in a recent Harris poll (see other story), most people did not approve of gays working in areas involving children. 65% to 27% opposed gays being employed as teachers. At the same time, 54% to 36% of those polled were opposed to gays being members of the

clergy. When questioned about other job areas, people broke evenly (44% to 44%) on the issue of homosexuals as doctors; 68% to 22% accepted gays as salespersons; 51% to 38% approved of gays in the armed forces.

In the South, job rights for gays were narrowly approved by a 48% to 40% margin. In the East, 60% to 28% approved of job rights in general, while in the West and Midwest, the margins

(Continued on page 6)

[Compiled by Jim Marko]

NEW YORK — According to a poll conducted by Louis Harris, a majority of Americans feel that homosexuals suffer the greatest amount of discrimination of any group in the country today. 55% of the nearly 2000 people surveyed said that gays are the most discriminated against group followed by blacks, Puerto Ricans, Mexican-Americans, women and Jews, in that order.

What may seem surprising to some is the finding by Harris that 54% of those questioned would favor a law that "outlawed discrimination against homosexuals in any job for which they are qualified." The Harris survey was taken after the vote in Dade County in which voters there resoundingly defeated the ordinance that prohibited discrimination against gays.

Anti-discrimination legislation was favored in the East by 69% to 17%, in the West by 57% to 33%, in the Midwest by 57% to 29%, while in the South the question was just about split evenly. Despite the apparent feeling expressed by the survey that discrimination against gay men and lesbians is not justified, most Americans are opposed to hiring gays for jobs that might bring them into contact with the young.

By 63% to 27%, a majority did not think that homosexuals ought to be allowed to be "counselors in a camp for young people." 55% of those surveyed were opposed to gays working as teachers, while 58% opposed hiring a gay as a school principal. A 50% to 40% plurality opposed allowing a homosexual to become a minister, a priest or a rabbi.

As the survey cited the public feeling that "there are certain risks in allowing homosexuals to work with the young," it also noted approval of gays being employed in many other occupations. 48% to 42% of those questioned by Harris approved of homosexuals as police officers. 48% to 40% approved of gay doctors. 86% to 7% of those surveyed approved of gay artists, while 85% to 7% approved of gays working in factories. 72% to 19% of those people questioned approved of gays as television news commentators and 53% to 37% approved of gay people serving in Congress.

According to this latest Harris survey, a 48% to 41% plurality would opt for barring homosexuals from certain jobs, even if they are qualified.

## Gallup Poll Results

Should homosexual relations between consenting adults be legal?

YES

NO

43%

43%

Do you believe that homosexuality is more widespread than it was a quarter-century ago?

YES

NO

68%

24%

In general, do you think homosexuals should have equal rights in terms of job opportunities?

YES

NO

56%

33%

Should homosexuals be allowed to work . . .

YES

NO

as teachers . . . . .

27%

65%

in clergy . . . . .

35%

54%

as salespersons . . . . .

68%

22%

in armed forces . . . . .

51%

39%

as physicians . . . . .

44%

44%



# news notes

## CHAMPAGNE, ANYONE?

CHAMPAIGN, IL — On July 19, this midwest city of 163,000 became the 41st city in the United States to adopt anti-discrimination protections for gay people. Mayor William Bland cast the deciding vote in the Champaign City Council to break a 4-4 tie, and a Human Rights Ordinance prohibiting discrimination on the basis of sexual preference in housing, employment, and public accommodations was enacted.

Denny Davis, local gay activist who worked on passage of the ordinance, told GCN that there was no debate on the proposal. "In the aftermath of the Dade County vote, we thought the nation would be glad to know that things aren't all bad," he added.

## IMMIGRANT GAYS

WASHINGTON, D.C. — In the first of a series of meetings to be held with the National Gay Task Force, the US Immigration and Naturalization Service has agreed to survey and re-assess its policies and procedures affecting lesbians and gay men. According to a National Gay Task Force statement, the INS acknowledged that a "double standard" exists in the application of various provisions of the law, and it confirmed that in many instances homosexuals are required to meet higher standards for establishing "good moral character" than are demanded of heterosexuals.

The NGTF representatives at the meeting stressed that "exclusion of homosexuals from the United States has commonly been based on their being categorized as sexual deviants by the US Public Health Service." Immigration officials told NGTF that they would request a joint meeting with the Health Service to discuss change in the definition.



## BOSTON BAR BURNS

BOSTON — A fire of "suspicious origin" has caused approximately \$50,000 damage to the Champagne Lounge, a Boston gay bar on the outskirts of the "Combat Zone," the city section zoned for adult entertainment. The fire broke out at approximately 2:45 a.m. on Monday, July 11, and is presently under investigation by this city's arson squad. It is not known at this time if and when the bar will be reopened.

## ANTI-GAY BILL DIES

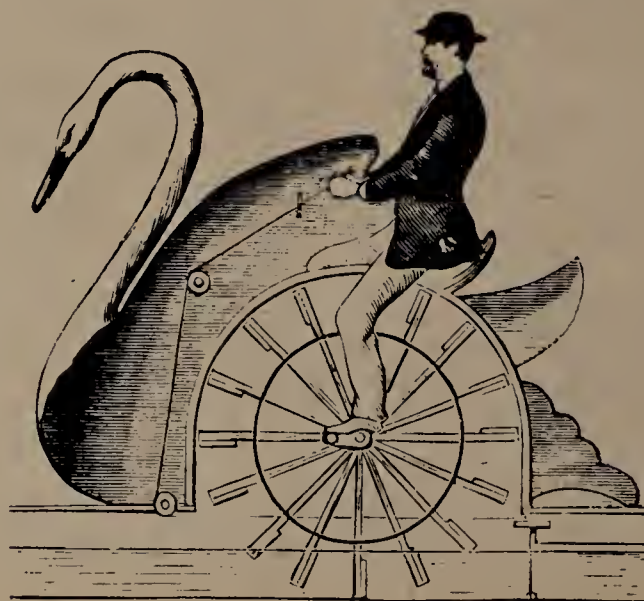
SACRAMENTO, CA — Anti-gay State Senator John Briggs (R-Fullerton) has been defeated in his attempt to introduce legislation prohibiting gays from teaching in the public schools in California. On June 15, the California Senate voted not to hear Briggs' legislation and sent it to the Judiciary Committee where it must rest until at least 1979.

Sen. Briggs, a defendant along with Anita Bryant in the \$5 million law suit brought by the mother of murdered gay man Robert Hillsborough, has announced his candidacy for the state's gubernatorial race. The Los Angeles Times commented that they did not want to oppose Briggs' campaign but really "don't care who clobbers him."

## MORE ON MASS MURDERS

LOS ANGELES — Patrick Kearney, who is being investigated by police in connection with at least 28 murders, was indicted on July 13 by the Riverside County grand jury on three counts of murder. That same jury freed Kearney's roommate David Hill because of insufficient evidence.

The two men turned themselves in to authorities earlier this month and told a bizarre tale of a number of murders of young men in and around Los Angeles. Officials have asserted that as many as 40 murders could be solved in the investigation, most of them unsolved killings of gays. Kearney and Hill acknowledged their homosexuality to police and many of the victims were reportedly gay men.



## UTAH'S DARK AGES

SALT LAKE CITY, UT — The Deseret News, this city's afternoon newspaper, has praised anti-gay crusader Anita Bryant. The paper, owned by the Mormon Church, also condemned homosexual sex as "disgusting, repulsive, severely condemned by Almighty God."

The Hotel Utah, another church-owned property, revoked the contract for a gay group that had booked a convention there in June. The editorial and the hotel's action followed the anti-gay sentiments expressed by Spencer W. Kimball, the president of the Mormon Church (the Church of Jesus Christ of the Latter Day Saints). Kimball said that the reason for the drought that has stricken the western US was the Mormons' "tolerance of late of too much homosexuality."

## CLASS AND RACISM WORKSHOPS

CAMBRIDGE, MA — Workshops on class issues and racism will be held during the next few weeks at Goddard/Cambridge, 186 Cambridge Street, Cambridge. The workshops are open to all women and are sponsored by the Women's School. The workshops on class will take place on Tuesday, July 26, and Wednesday, July 27, from 7:30-10 a.m. The racism workshops will be held on Tuesday, August 9, and Wednesday, August 10, from 7:30-10 p.m. Introductory presentations will be followed by small group discussions at both workshops. Child-care will be provided. For more information, call 492-4845 on Saturdays between 12 and 5 p.m.

## ABORTION VIGIL

BOSTON — Long-time abortion rights advocate Bill Baird is holding an Abortion Freedom Vigil at the Boston State House beginning on Tuesday, July 26. Those interested are asked to meet at the Bill Baird Clinic, 673 Boylston Street at 10 a.m. that morning. After a short march to the state house, demonstrators will stage a 24-hour vigil in preparation for the public hearings on the stoppage of the Medicaid Abortion Fund. The hearings will be held at 10 a.m., July 27.

There is another rally being organized for Wednesday, July 27 in front of the State House building. The Abortion Action Coalition is calling people to a noon demonstration to "protest possible cutbacks in Medicaid benefits for abortion." The coalition is also planning a demonstration for Monday, August 8, the time and place to be announced.

## DEATH IN DENVER

DENVER, CO — The June 7th Committee has issued a statement deploring the "recent upsurge of violence against third-world and gay persons as well as the brutal slaying of Eugene Levi by a Denver vice officer."

According to police, the 25-year-old Levi was shot down when Patrolman Daniel O'Hayre, working undercover, attempted to arrest him on suspicion of prostitution. O'Hayre reported he contacted Levi on a Denver street and was directed to drive the man to a deserted parking lot. After they arrived, O'Hayre said, he identified himself as a police officer and attempted to arrest Levi. O'Hayre claimed Levi resisted, a fight ensued, and his gun went off accidentally. Levi died at the scene.

The June 7th Committee has called for the removal of Officer O'Hayre, a full and impartial investigation of Eugene Levi's death and "an end to entrapment." "We refuse to have our right to live so fascistly taken away," said the Committee.

## RED BOOK CULTURAL EVENING

CAMBRIDGE, MA — An evening of theatre, poetry, and music to benefit the Red Book Store will be held on Saturday, July 30, at 8 p.m. The evening will feature "Striking," a theatrical adaptation of poems by Adrienne Rich, performed by the women's theatre group "Briar Rose." New York area gay poet Richard Ronan will read from his work and the "Fruit of the Moon" theatre collective will also perform. "Fruit of the Moon" is a collective of four men working together on men's anti-sexist theatre, dealing with competition, gay oppression, and similar issues. In addition, there will be music by Kenny Arkin.

There will be either \$1 donation or a donation of baked goods. Red Book, now air-conditioned, is located at 136 River Street, Cambridge, near Central Square.

## ICELANDIC WARMTH

REYKJAVIK, ICELAND — Iceland Hospitality, an informal gay group based in Reykjavik, welcomes gay people to vacation in that country. The group's spokesperson, Guomundur Sveinbjornsson, reports that homosexuality is legal between consenting adults over 18. The public is tolerant and open-minded, "as long as you don't overdo it," he says.

There is no commercial gay scene in Iceland, and no predominately gay bars or other meeting places. Anyone planning a trip should get in touch with the group at P.O. Box 4166, 124 Reykjavik 4, Iceland.



## DEATH IN P'TOWN

PROVINCETOWN — The body of a 19-year-old gay man from Jamaica Plain was found washed ashore on a sandbar last Monday, July 18. Thomas Scanlon, a native of Quincy, was discovered by beachgoers, and later identified by a friend of his who was also vacationing in Provincetown at the time.

An initial autopsy performed by State Pathologist Dr. George Katsos disclosed the cause of death as "asphyxiation by drowning," thus largely ruling out the possibility of foul play. However, Gloria Martin, spokesperson for the Provincetown Police Department, told GCN that a complete investigation into the cause of death is underway by local police and the Barnstable County District Attorney's office, to ascertain whether alcohol or other drugs were involved in the death.

Scanlon leaves his parents, and his lover, Jim Foss, also of Jamaica Plain.



# WBZ-TV Sets Week of Gay Programming

BOSTON — In what is believed to be the most extensive week of programming around the issue of homosexuality ever attempted by an American television station, Boston's WBZ-TV (Channel 4) will produce a series of programs on the subject "Gay Rights, Who's Right?" The NBC affiliate's July impact week of programming will take place from June 23 to June 29. All local programs (with the exception of "For Kids Only") will present at least one segment focusing on homosexuality.

The week's highlight will be the prime time "Impact" special, to be shown in two parts on Tuesday evening, July 26. The show, hosted by WBZ radio personality Paul Benzaquin, will be shown from 10 p.m. to 11 p.m. and then from 11:30 to 1 a.m. Guests on the program are slated to include Rep. Elaine Noble; Marge Ragona of Boston's Metropolitan Community Church; Linda Carford of the Gay Business Association; Dr. Richard Pillard; David Newron, a teacher at Salem State College; and Neil Miller, GCN editor. The show will also include opponents of gay rights including Rep. Ray Flynn of South Boston; Malden community activist Marilyn McQuade; and professor of theology Richard Lovelace. Dr. Ruth Barnhouse will also appear.

The station will conduct a poll of at least 300 people across the state that evening to sample their views on gay rights. The second part of that evening's programming will feature



results of the survey and will also provide a forum for the guests to answer viewer questions by a live phone hook-up.

Throughout the week, the station's "Eyewitness News" will include at least one segment relating to gay life and lifestyle. The topic on Monday, July 25, will be "Who is Gay?" and will feature gay people discussing their "coming out" experiences as well as a

discussion with doctors and psychiatrists about the "origins" of homosexuality. The Tuesday evening segment will discuss "Gay Social Life" and will examine the Gay Recreational Activities Committee (GRAC), gay bars, and the lifestyle of gay couples. Wednesday night will focus on community institutions, including GCN, gay religious groups, the Gay Health Collective, and the Homophile Community Health Service and the recently established Job Bank. Thursday night's segment will analyze problems of discrimination while Friday's programming is entitled "How Does the Public Feel about Gays?" This segment will feature yet another poll, to determine if public opinion about gay people changes with the availability of more information.

"Eyewitness News" is broadcast from 6 to 7 p.m.

"Woman '77," which is aired every weekday from 12:30 to 1:30 p.m., will also explore a wide range of issues concerning homosexuality. Mary Jo Risher, the Dallas lesbian mother whose fight to retain custody of her son gained national attention, will discuss her case and her book about the experience on Monday's show. Tuesday's programming will feature several parents of gays, while the legal rights of gay couples will be discussed by attorney Nora Labori on the Wednesday segment. Thursday's segment will examine the "etiquette of homosexuality" while the subject of gay marriage will come up on the

Friday show.

The WBZ programming will also include two programs that will focus on the special situations of Third World Gays. From 8 to 10 p.m., on Sunday, July 24 — at the beginning of the week — "Nosotros" will feature an interview with Yhoel Camaid, a psychology student at Boston University, on the cultural aspects of homosexuality in Latin America. On "Mzizi/Roots," aired on Wednesday, July 27 from 9:30 to 10 p.m., Ken Dudley and Stephanie Bird will discuss the problems of black gay people and a Boston University psychologist, Dr. Russell Boxley, will join them.

"Action 4," broadcast on Wednesday, July 27 from 9 to 9:30 p.m., will feature children of gay parents, Project Lambda teenagers, and a family group.

Stephanie Gray, executive producer at WBZ-TV, told GCN that the week of programming will attempt to be "an overview of what the issue seems to be. Homosexuality became an issue as a result of the Dade County vote. People are being scared, other people are 'coming out,' people are reacting in different ways. We hope to present an objective view and to inform the public so that they can make up their minds rationally." Gray saw much of the station's interest in homosexuality to be a result of Anita Bryant's "Save Our Children" crusade. "If Anita hadn't taken the stand she did, no one would have even thought about the issue," she emphasized.

## Fundamentalist Rev. McIntyre Debates Gays

By Tommi Avicoli

PHILADELPHIA — One of the country's first major open gay rights debates since the defeat of the gay rights ordinance in Miami, was held here recently. The debate featured the Rev. Carl McIntyre, well-known fundamentalist, the Rev. Don Borbe of the Metropolitan Community Church, and Dr. Margaret Grote, assistant professor of education at Temple University in Philadelphia and Glassboro State College in southern New Jersey.

Organized as an attempt to open communication between the extremely conservative fundamentalists and the more liberal fundamentalist gay Christian sects, this debate quickly became a major forum for gay rights issues as members of the Philadelphians for Gay Rights (a newly formed coalition of gay activists brought together by the Anita Bryant campaign in Dade County) set up an information table, chanted and sang. The fundamentalists carried signs that said: "No Homosexual Priests," and "No Victory for Satan." Minor verbal clashes soon erupted as tempers flared and arguments ensued over the Bible's stance on homosexuality.

Even before the debate officially began, the lines were tightly drawn: nothing was going to change anyone's mind about the issues, especially not after an hour and a half debate. The followers of McIntyre, bused in from his church in Collingswood, N.J., were mostly older women in proper dresses who carried Bibles and talked about being "reborn." When I asked one woman what the "formula for Salvation was" she replied readily (ignoring the sarcasm of my question) "Jesus Christ." On the gay side, there was representation from MCC, Dignity, Beth Ahavah and Integrity.

Rev. Borbe opened the debate with a statement that the Judeo-Christian tradition "has been used by the Church to

oppose gay rights." He said that the Bible was used against Blacks to support the institution of slavery, and against women to deny them the vote. He challenged the homosexual interpretation of the story of Sodom and Gomorrah, asserting instead that it deals with idolatry and inhospitality to strangers. As for Leviticus, he claimed it refers to rape and not to affectional homosexuality which he said "is never — I repeat — never RAPE."

Dr. Grote, on the other hand, a "heterosexual career woman," defended homosexuality by dividing the issue into four parts: legal, moral, religious and human rights. As for the legal issue, she quipped: "Would Dr. McIntyre like gays to sit in the back of the bus?" and mentioned the statistical fact that 90% of child molesters are heterosexual men.

In the area of morals, Dr. Grote challenged the fundamentalists to define morality in the face of diverse value systems such as the one where, in another culture, women walk around bare-breasted. Would a woman walking around in this country bare-breasted be considered moral? And who are we to place a judgment on another moral system?

"The essence of religion is love,"

Grote said, addressing the religious issue. Yet she noted that one doesn't see McIntyre or Anita Bryant preaching love for homosexuals. She pointed out that McIntyre's position paper on homosexuality contains references to gays as "mutants" and "homos." Is that love, she asked?

McIntyre's speech relied on the argument that giving homosexuals rights will force "a restructuring of society . . . will force upon the remainder of the country a new standard of marriage, sex . . ."

Assuring the crowd that "I have dealt with these people before," he went on to urge gays to accept Jesus and therefore be "cleansed of the sin." He asserted the "right of the majority to determine the direction of society," and asserted that following the Biblical injunction — be fruitful and multiply — would create "a decent and free society."

McIntyre's gestures were forceful, and his face animated. He spoke in a manner similar to Lily Tomlin's "Sister Boogie Woman" with the same fiery conviction. His solution for the ills of society was that "Christianity can save the country."

In his rebuttal, Borbe spoke of his first love affair with a seminary stu-

dent, and swore that "anything this beautiful cannot be evil." Grote, on the other hand, challenged McIntyre's usage of only those Biblical passages which suited his purposes. She referred to the injunction (also in Leviticus) that a minister shall not marry, noting that McIntyre is married. As other passages are re-interpreted in the light of our changing society, and to fit its needs, so too must those condemning homosexuality, she said.

The debate ended in a stalemate. Both sides felt victorious. McIntyre seemed drained, worn; his white suit made him look like an aging choir boy. McIntyre trudged on, assured that his followers were with him, and they were. They shouted "Amen" and "Praise the Lord" as gleefully as ever. For the fundamentalists there, adherence to certain parts of the Bible was the issue. They didn't seem to care about discrimination or prejudice; they only cared about "sin."

The debate was the first in what is hoped to be a series sponsored either by Philadelphians for Gay Rights or MCC. Philadelphians for Gay Rights is also planning a mass demonstration on July 23 to call for the passage of a gay rights bill in Philadelphia's city council.

## Bryant Barred From Using 'Save Our Children'

MIAMI — A federal judge has granted a temporary order barring Anita Bryant and her anti-gay organization from further use of the name "Save Our Children." U.S. District Judge William H. Hoever also issued a ten-day temporary restraining order preventing Bryant from using the name for the title of her forthcoming book, *Save Our Children: One Woman's Crusade Against the Sin of Homosexuality*.

The court order was requested by the

Connecticut-based Save the Children Foundation, a 46-year-old non-profit group that collects money for underprivileged children. The group charged that fundraising efforts are being hurt nationally by the criticism and publicity drawn by Bryant's vitriolic anti-gay campaign. "We estimate our loss at \$44,000 for the month of June," said a spokesperson for the group. "This would have sponsored 229 children here and abroad for the year."

Appearing before Judge Hoever,

private investigator Tom Wolfe said he was unable to serve process papers on Bryant. At one point, Wolfe said, he couldn't get anyone to come to the gate of the singer's Miami Beach estate. "I obtained the help of the Miami Beach Police Dept., and at the request of a uniformed police officer a female answered the gate but refused to identify herself and refused to accept the papers which I attempted to hand her," he said. Wolfe testified that he left the papers in a mail chute.



# editorial

## Anita "Sees the Light" (Maybe)

If an NBC news report is to be believed, Anita Bryant has made a deal with the Florida Citrus Commission, agreeing to abandon plans to take her anti-gay crusade across the nation in exchange for another year's contract selling orange juice. Coming in the wake of her agent Dick Shack's decision to resign, one might hope that, if the NBC story is true, Bryant may have finally "seen the light." Al-

though no one would suggest that she is moderating her views on the presumed evils of homosexuality, lesbianism, and heterosexual oral sex, the singer may have at last realized that her career is more important than her attempt to harass and discredit the nation's homosexual community.

For gay people, the Commission's decision to retain Bryant may turn out to be something more encouraging than

it appears at first glance. Although gay pressure did not prevail upon the Commission to fire Bryant, her reported agreement not to lead a national crusade may well emerge as the best of all possible worlds. Bryant may therefore withdraw from the field of battle without being able to utter the cry of martyrdom that gay pressure deprived her of her civil right to employment. She can go on working and selling her

orange juice and her religion. One can only hope that her anti-gay fervor will fade from public memory and that the homophobes will not get a free advertisement every time she appears on television. We think it would be a better solution if Bryant were retired from the American media for a while but, short of this, the Citrus Commission's apparent decision to rehire her based on certain conditions may be a good sign for the future.

# community voice

## exciting bible-burning

Dear GCN:

A word or two to all these gay religionists that have been getting hot under the collar over Charlie Shively's Bible-burning. John Mitzel's bible-busting article, *et. al.*:

As far as the street theater of Charlie's symbolic act goes, I wish something as exciting had happened on CSL Day here in New York. The high point of our afternoon was Patti Smith's unfortunate parallel between the right to be gay and the right to "fuck dogs."

As far as Biblical interpretation goes, William F. Landram, I understand that some scholars have been reinterpreting those grisly little passages in Leviticus as prohibiting homosexual sex in not secular, but religious practice, *i.e.*, temple prostitution and other ritual homosexual eroticism. Somehow, I'm still not impressed and still not relieved.

It just so happens that there are presently gay sects recreating the older religions along the lines of ancient Crete, Matriarchy and/or witchcraft. Since these new gay Christian scholars allow that Leviticus would still urge the stoning to death of those gays who indulge in erotic worship, I'm hardly ready to heave sighs of relief that the prohibitions exclude most gays.

As for Integrity/National's John C. Lawrence's ugly attack on *Fag Rag*, in part on the basis of the part it played in inflaming the situation between the New Hampshire establishment and gays:

Somehow it seems that Manchester's William Loeb and Governor Meldrim Thomson didn't need the fuel of *Fag Rag* to spur them on to the creation of their tempest: they already knew where they stood. Should gay newspapers all be suppressed because they might fall into the hands of Bryant-type bigots? Just where are we then supposed to communicate with each other?

I contribute to *Fag Rag* because I find it pleasantly perverse and consonant with my own concerns. If *Fag Rag* offends John C. Lawrence, it's probably doing its job.

In gay struggle,  
Bruce Michael Gelbert  
New York City

## soft on carter

Dear GCN:

Margaret Costanza's attempt to whitewash President Carter's refusal to support gay rights (GCN, July 9) is no doubt to be expected since he's the boss who gave her her \$51,000 a year job as assistant for "public liaison." But one might have expected a GCN interview to take a less

gullible approach to her hype. Not one person in the Carter Administration, Ms. Costanza included, spoke out *publicly* against bigotry in Miami, despite all the bullshit about "human rights" emanating from the White House. And GCN really should have asked her to explain why she refused to answer the Gay Activists Alliance request that the Carter Administration disassociate itself from the now admitted spying on GAA by the FBI and guarantee us that such harassment has ceased. In May, I sent GCN copies of my correspondence as then editor of the *Gay Activist* with Costanza, including her arrogant reply ignoring our request altogether and suggesting that since she had met with a handful of handpicked representatives of a single gay organization (the National Gay Task Force) in March, her duty had been fulfilled. Is this how she earns her salary?

GAA urged GCN and other gay papers to inform their readers of the White House's high-handed refusal to address the question of FBI spying on GAA and the gay movement. We feel that it is important to know where the White House stands on such violations of our rights by government agencies. Yet neither GCN nor any other gay paper, to my knowledge, has seen fit to print either the exchange or an article on it. The only explanation I can think of for such a deliberate omission (or is it censorship?) is that our gay press is determined to artificially prolong its tepid and self-oppressing love affair with the Carter Administration. How long will the gay press go on dreaming with its eyes open?

Yours for gay liberation,  
David Thorstad  
New York City

## drag

Dear GCN:

Regarding Marcella Jenkins' "A little personal correspondence" on the Boston Gay Pride Parade in your July 2 issue where she states that she and her friends were "disappointed at the number of drag queens who felt their presence was essential," and both were "left wondering what is the relationship between transvestism and gay life" — I would like to remind her and her friend on this 8th anniversary of Gay Pride and Liberation marches, now held in practically every large city in the land, that the band of rebels that sparked it all in June 1969 was largely composed of gay male and lesbian transvestites, the cross-dressing street people who were the only visible, upfront gays at that time, who took a lot of knocks and beatings and slurs for all of us and who, driven to the wall, had the nerve to fight back at the New York City police in the Stonewall Rebellion.

It was their courage and fine anger that made

it possible for all of us today to march together everywhere, out in the sunshine, "holding hands," in an "exchange of small talk, and, in general, an atmosphere of human warmth and friendliness," to quote from Jenkins' own article . . .

Cross-dressing strikes a blow at the rigid, short-sighted polarization of the sexes so entrenched in the Western world. It's not TV's we have to watch out for, but, more urgently, those who wear the uniforms and costumes as agent-enforcers and backers of oppressive institutions, laws, and attitudes that imperil all gay people, and, by extension, every citizen . . .

A measure of how many gay people are still trapped in that dangerous and starveling split world of patriarchal dominance (including those gay males who hang onto its privileges) is the negative reaction by many at the parade rally to Charles Shively's *symbolic* act of Bible burning, ritualistically cleansing a centuries-long sickness of misunderstanding and masculinist moral bullying. If we can't see Shively's act for what it was (and Michael Bronski in his "Speaking Out" article sees it very clearly), we, as an envisioning and actualizing force, have a long way to go before our eyes are opened and we see clearly "the shit on the end of the fork" we were always told was "good for us" . . .

Love to you in the Gay Spirit, rising,  
Michael Rumaker



## gay youth

Dear Editor:

I was delighted with a "news note" on Page 2 of your July 9 issue about the formation of a teenage group. I have long been an advocate for starting our "organizing" where it can do the most good — with adolescents. If we hope to influence the society of the future, we must start with them. So the best of wishes to the new group.

May I add a couple of thoughts, however? While I agree that young people enjoy best social events with their peers, and our gay youth should have a place and time for this, still I urge that more and more "adult" gay organizations should and must encourage young people

become members and feel welcome to be an important part of this "liberation" movement. As a former Director of the Mattachine Society of New York, I feel we made a mistake in only offering "Gay Youth" (as it is called here) the use of our rooms once a week, but never accepted them as members. I hope the same mistake is not re-enacted in Boston! . . .

We should not add to their [adolescents'] feelings of rejection; we should do all we can to make them feel a "part" of our struggle — a necessary and important part. Yes, give them use of our rooms; let them enjoy the pleasures of social activities with their peers . . . In short, let us accept the fact that they are part of our "way-of-life," that we adults have a responsibility to help them understand themselves and then accept themselves as good persons, and that no legal arbitrary age of 17, 18, or 21 "solves" the problem for them or for us.

Four states have laws which make the so-called "age-of-consent" 14. That's a good beginning, but it's only four out of fifty. Also, if 14 is "better" than 18, maybe we should ask if 12 is not even better than 14 — or even if *any* arbitrary age-of-consent makes sense.

Again, best wishes to the new group in Boston. But let us not repeat the mistake of the past of letting them know that we really do not accept them as part of "us," as really acceptable persons, even in our eyes!

Best wishes to GCN too!  
Bob Burdick

## cp and gays

Dear GCN:

Over the 4th of July weekend I spent some time at a party in Dutchess County, New York, in the company of about forty people, mostly middle-class professional types ranging in age from twenties to sixties or so. I had with me the NGTF petition for gay rights and was circulating it around. I had no trouble filling out all the places on the sheet, but I recalled with some bewilderment a couple of young folks, in their twenties, in fairly stylish, contemporary clothing, who looked at the petition and without a word deposited it on a nearby piece of furniture without signing. Not knowing what to make of this uncommunicative but definitely unfavorable reaction, I didn't want to make a scene about it, and just ignored it. The next day I learned that they were Communist Party members.

Eric Gordon

### GCN'S VACATION

**GCN will be going on vacation during the week of August 1-8. No paper will be published during that week and the office will be officially closed. The issue dated August 13 (which is available on the newsstands beginning August 8) will not be published. After our August 6 issue, the next paper printed will be dated August 20.**

### JOB BANK

**The Job Bank, recently established in Boston by the Gay Business Association, now has a new telephone number, 739-2200. Persons interested in the services of the Job Bank (see GCN, Vol. 5, No. 4) should call that number and ask for the Gay Business Association. A message can then be left for the Job Bank and the organization will return the call.**



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# question of semantics

Friends:  
It seems particularly poignant and enraging that President Carter and his representatives speak throughout the world for human rights, while here at home the human rights of gay people continue to be denied. Gays are familiar with this irony, but many straight people are not. I wonder if we shouldn't change our language. Rather than advocating for gay rights (and in effect asking to be *given* our rights), should we not be protesting the selective and systematic denial of our human rights? A semantic discrimination to us, perhaps, but a crucial distinction to some ignorant straight people. Our rights belong to us. Let's protest the *denial* of our rights, rather than advocate for the granting of our rights.

Toward Community,

# noble support

Dear GCN:  
With the growing controversy (?) surrounding State Representative Elaine Noble's bid for reelection, I find it increasingly hard to stay silent. I have met Elaine Noble and on various occasions discussed gay politics with her. I find her concerned, articulate and intelligent. She possesses the qualities that are rare in any politician. On the House floor she conducts herself with a decorum that makes me proud that we have a gay representative. Anyone involved in politics is bound to make a few enemies. The mistake that gay people have been making with their politics is that they fail to support their own people. We sort of get bogged down in petty arguments about issues that are irrelevant or issues that are not vital to our movement. I say, we have a gay candidate, she's been to the House twice, she knows her business and she's all we have right now. If we can't get it together to support a gay candidate then all of us had better throw in the towel and let the Anita Bryants take over. If there's something you don't like about the candidate, say so. But, before you do, ask

yourself if you're ready to take her place. Politics are demanding and require a full commitment. I personally don't know too many gay people who are ready to give up their bar time, and social teas in exchange for what Elaine Noble is doing for us. If we are ever going to have any power then we've got to prove ourselves capable of supporting our candidates. The challenge is there, all we need to do is do it!

Ann Weld-Harrington  
Provincetown

# taking dworkin seriously

Dear GCN:  
Several letter-writers in GCN were critical of Andrea Dworkin's sweeping denunciations of the gay male movement published in the Gay Pride Week issue. As someone who admires Dworkin's writings (*Woman-Hating* and *Our Blood*) and recommended them in a review published in GCN, I would like to contribute a couple of thoughts.  
First, I must say that I am not particularly sympathetic to the extremely sharp wording and the denunciatory tone of Dworkin's comments. I don't think that gay men, as a group of people, merit the intense dislike expressed.  
However, I think one can understand Dworkin's anger if one realizes that behind her invective lies a sincere disappointment that gay men have either abandoned or ignored a feminist approach to gay liberation — for the most part. Certainly, it is undeniably true that most of the visible gay activists nowadays speak in terms of legislative reform and ignore the feminist viewpoint. This viewpoint holds that society's disapproval of male homosexuals results from the view that gay men are "womanly," and thus inferior. Thus, homophobia is not "irrational," but is rather a logical outgrowth of the belief that women are inferior beings in our society. Every action by the society to maintain the inferior status of women — for example, the current effort by the state to deny Medicaid funds for abortion — contributes to the continued inferior status of gay men as well. Although I believe the notion of "human rights" is an important one for the gay movement, too often vital feminist arguments are lost. The implication, to radical feminists such as Dworkin, is that gay men don't

really care about the inferior status of women and merely want to convince straight men to recognize us as full-fledged men. Such a strategy — and surely this is the strategy of many gay leaders — is not, in my opinion, as universally-accepted as Dworkin seems to believe. I believe, though she does not seem to see us as a significant force, that many gay men recognize and accept the feminist view of gay oppression and work in ways consistent with that viewpoint. Apparently those of us who do make the vital connection with feminism need to be more vocal than ever in response to the increase in gay male *machismo* and indifference to feminism.  
I definitely disagree with the letter-writer who accuses Dworkin and other radical lesbian feminists of breeding homophobia. Their criticism of gay male attitudes is not an attack on homo-erotic relationships themselves. If you read Dworkin's work, you will see a clear humanistic perspective that recognizes and encourages the integrity of homo-erotic relationships while challenging the patriarchal context of *all* relationships in this society. Dworkin and others are issuing important challenges to gay men; these challenges can be conveniently rejected or they can be taken seriously. I think they should be taken seriously.

Yours truly,  
Allen Young

# born again and proud

Dear GCN:  
I would like to respond to several recent GCN articles. I am very grateful to Nancy Walker for her article, "A Message To Our Closeted Sisters and Brothers" (25 June '77). Her insight and sympathy for those in the closet as well as her respect for different types of gays is unique and encouraging. It is unfortunate that not everyone who speaks out for the gay community possesses her gift of understanding.  
It seems that certain gays express their views in a way that makes them appear to be spokespersons for the entire gay community in regard to issues and people that they have no knowledge of and no respect for.  
I was offended by John Mitzel's attack on Christianity ("Speaking Out" 25 June '77). Mitzel has a right to his own opinions regarding Christianity and the Bible, but he should not use

the word "we." He cannot presume to speak for all gays . . .  
Mitzel says that "nothing could hurt us more than adopting the strategy recommended by Brian McNaught" (GCN 18 June '77). I agree with John Mitzel here, not because I feel as he does that the Bible is an enemy, but because the strategy offered by McNaught is dishonest and irresponsible.  
When McNaught suggests that gays carry Bibles and quote scripture he is doing a disservice to both the Bible and to non-believing gays. He is encouraging gays to put on an act instead of being themselves and dealing with their oppressors in honesty.  
I am also deeply upset by McNaught's ridiculing of born-again Christians. Many born-again Christians are loving, sincere and intelligent. Obviously a great deal of them have serious misconceptions and fears about homosexuality because of their often blind adherence to the teachings of their churches. They desperately need to be educated. But this will never come about through mocking their worship meetings or any other of the offensive, game-playing sort of tactics that McNaught would have gays use.  
I am a born-again Christian lesbian and I am not impressed by Brian McNaught's supposed research findings. I do not take lightly his calling born-again Christians "irrational" and equating them to the Ku Klux Klan.  
As a gay Christian I have been oppressed by both the Anita Bryants and the Brian McNaughts of this world. They have both served to make it extremely difficult for me to accept my homosexuality. McNaught stereotypes Christians in the same way that Anita Bryant stereotypes gays. Bryant is not God's representative on homosexuality, as she so claims, but she has many gays hostile to Christianity. McNaught, claiming to be a gay Christian activist, has the potential of making many Christians entirely hostile to gays . . .  
The purpose of this letter is to ask that those who claim to speak for the gay community be more careful and never presume to speak for all gays on such issues as religion. Those who take an active voice in the gay community should try to develop some of the compassion and sincerity exemplified by Nancy Walker. If they don't, sensitive gay people who need to be reached and helped may either be destroyed by despair and confusion or turn against gays through their fear more fanatically than Bryant herself.

No Name, please

# speaking out Power to the People?

By Robert Etherington  
*The common, average judgment of the community is always wise, rational and trustworthy.* — Robert La Follette  
*Democracy is an aristocracy of blackguards.* — Lord Byron

Amidst the justifiable lamentations about the victory of ignorance in Dade County, a curious irony is being overlooked — that the civilized and intelligent were ultimately the victims not merely of reactionary boobs, but also of *radicals*, specifically the Populists of 80 years ago whose battle cry was, "Give the government back to the People!" They had an inordinate belief in the wisdom of their fellow man. As historian Charles Beard said, "Nearly all their proposals . . . were based on the assumption that the hope for better government lay in more democracy rather than less." I suppose it isn't surprising that the Populists felt that way, given the amazing corruption that flourished on all levels of government. (French observers believed that the legislatures of a good forty of the then forty-five states were "totally corrupt.") How to clean up such a mess? William S. U'Ren, an Oregon journalist, had ideas which he revealed in pamphlets and editorials praising the town meeting form of direct democracy then prevailing in Switzerland, that happy little republic. Forgetting that Switzerland and America were two different countries with vastly different histories, and that the level of public education was far higher in the former, U'Ren touted to his countrymen the notion of the *referendum*, a system whereby the general public could pass or repeal laws by direct vote, bypassing the supposed servants of businessmen who sat in the various state legislatures. Benjamin Flower, a Populist propagandist of the 1890s, hoped for "a revolt of the millions against paternal authority on the part of the government." U'Ren's ideas, both for the referendum and the *recall*, by which the public could remove officials before their terms legally expired, gave Mr. Flower's "millions" an opportunity to peacefully "revolt." How avidly they seized it! By the 1920s, half the states had both referendum and recall provisions in their constitutions and the civic-minded (or the stupid) could write or repeal their laws through the ballot box.  
But surely, you will say, Anita Bryant and her putrid parishioners do not belong to the Populist tradition. Ah, but they are the direct heirs of Messrs. U'Ren, Flower and all their followers. It must be remembered that the Populist movement was essentially nostalgic in that it sought to restore what was thought to be the better world of yeoman farmers, before railroad magnates and Wall Street financiers disturbed the simplicity of rural life. It was also heavily laced with a fierce spiritual idealism, one that sought to "wash the world white and clean, adopt it, and set it up for a respectable person," as the unsympathetic Santayana put it. Not for them were the fleshpots of the new industrial cities. Obviously today, even in the South, the grandchildren of the Populists have made their peace with industrialism (if not trade unionism). But they retain the old fear of "vice" long associated with urban centers and are, therefore, highly susceptible to the demagoguery of an Anita Bryant, who, like so many of her supporters, is of backwoods birth and upbringing.  
But even more offensive than the moral fervor and nostalgia for a simpler,

more virtuous life, is the deep faith Miss Bryant has in the People, who seem to be, for her, "always wise, rational and trustworthy." That they are *not* is all too obvious. It is said that gay rights are not the will of the People. Evidently. But the same is surely true of racial integration, taxes, abortion, and probably the whole of the Bill of Rights. Manifestly, questions of civil rights and liberties should never be the subjects of popular referenda. We should also remember that there is now an effort afoot to use the second of Mr. U'Ren's direct democracy devices, the recall, to remove from office those useful Dade County Commissioners who so sensibly supported gay rights. This is the purest plebiscitarianism. Coleridge so rightly warned that *vox populi* may turn out to be not *vox dei*, but *vox diabol*.  
In this Jubilee year, let us look across the Atlantic to Mother England, where the referendum has never been used (except during the Common Market controversy, and then only reluctantly). While I hardly oppose representative government, only its plebiscitarian excesses, I confess to having a certain affection for that much maligned institution, the House of Lords, whose members traditionally hold their seats by right of birth or appointment rather than popular election. Twice in this century, their Lordships have shown themselves to be the friends (or, at least not the enemies) of gays. In 1921, the Commons responded to public hysteria concerning an alleged (but, of course, nonexistent) lesbian spy ring controlled by Germans by deciding, amidst many moral speeches, to outlaw all lesbian sexual acts. The Lords didn't fear an ignorant public opinion and *unanimously* vetoed the proposal. And again, in the 1960s, when it became obvious, at least to the intelligent, that the infamous Section Two of the Criminal Law Amendment Act (1885) against male homosexual acts was impossibly foolish, the Lords voted twice to repeal it before the timorous Commons did likewise. (Indeed, one eccentric Peer reportedly said he wouldn't be satisfied until homosexuality became *mandatory*.)  
America, of course, has no hereditary Peerage and her legislators all too often quail before the *vox diabol*, particularly since it has the power to recall them. Gays will probably have to depend on the courts for their liberties. But, thus far, what with Nixon appointees, even they have proven to be frail reeds on which to lean. It is, therefore, with particular fear that I regard the results of the Dade County referendum, mindful of the fact that gay rights are indeed not the "will of the People" and that the referendum and recall will, no doubt, be used throughout our overly democratic land to quash gay rights laws and to remove from office those who support them. Let those who will, shout "Power to the People!" I will continue to agree with Mencken that "the People are inflammatory dolts from whom the Republic must be saved."  
("Speaking Out" is a column designed for the benefit of GCN readers. We encourage you to send your thoughts, ideas, feelings to Speaking Out, GCN, 22 Bromfield Street, Boston, Massachusetts 02108. The opinions expressed in the "Speaking Out" column do not necessarily reflect the views of the newspaper or those of individual members of the GCN staff.)



# DID YOU SEE?

## The Boston Globe

When the vote was in, I remembered why the founding fathers never held a referendum on the Bill of Rights. Anita Bryant's main victory has been to single-handedly coax the bigots out of the closet.

As an observer, it's also been fascinating to compare the attitude of the homophobic electorate of the Dade County, Fla., with that of the sexist judge of Dane County, Wis.

In Florida, a civil rights question — Did homosexuals have equal rights to work and housing? — deteriorated in public to a sexual pervert question — Should homosexuals be allowed to convert or seduce small boys? Having so redefined the question, it's no wonder that the voters came up with such a definite answer.

But, wrapped inside the hysteria were some odd assumptions, not the least of them being that all homosexuals are male. (At issue was clearly the vision of a flamboyant, promiscuous, and dangerous gay male. The children to be saved were boy children.)

The Save Our Childrenettes seemed to have accepted the idea that sexuality is a matter of choice. This is an idea pushed, curiously, only by the most ardent gay activists. The voters feared that heterosexual boys could be converted by the mere presence of a gay coach of the high school football team. Their attitude suggested that sexuality, one of the most deeply rooted aspects of personality, was as trendy, as open to chance and change as taste in clothes.

In fact, child molesters and rapists are pariahs to the gay community, just as they are to the "straight" community. Moreover, the homo-

sexual child abusers just don't hold a chance against the heterosexual competition. Statistically speaking, child molesting begins at home. But even outside the family, the victims are, by a vast majority, girls abused by men.

I would have been a great deal more impressed with the sincerity of the Save Our Childrenettes if they had been more concerned with the major sexual crime in the country: heterosexual rape.

Which brings us back to Dade County, and the courtroom operated by Judge Archie Simonson. While the referendum beat went on in Florida, in Madison Wis., this purveyor of blind justice let off a 15-year-old rapist who had joined with two others in assaulting a 16-year-old girl. His reasoning, if you may call it such, was that the misguided young fellow had merely been reacting "normally" to the provocative scantily clothed young lasses frolocking about these days. As he told People magazine: "My gosh, even in court they appear in see-through blouses without bras. You can see their nipples."

In short, the judge ruled that girls are asking for it. Now, close your eyes for a moment and imagine him still on the bench if the victim had been a 15-year-old boy well known for wearing his jeans too tight.

The comparison between the northern and southern counties tells us something. In Dade County, a homosexual is considered a pervert in the act of looking for a job and he's a potential rapist if he wants housing. In Dade County, a heterosexual is considered normal even if he's a rapist.

— From Ellen Goodman's column in the *Boston Globe*, June 21, 1977.

## The New York Times

On June 27, the House of Representatives approved without debate an amendment that would prevent Federal funds from being used to provide legal assistance in "any proceeding or litigation arising out of disputes or controversies on the issue of homosexuality or so-called gay rights."

That was just a week after the Supreme Court ruled that Federal funds need not be used to pay for abortions for poor women, and after the Senate voted that Federal funds *could* not be used for such abortions except when medically necessary.

Thus, a peculiar link was forged between the abortion and the gay-rights issues. In its 1973 decision on the matter, the Court had seemed to say that a woman had a constitutional right to an abortion if she so chose. The act to which the anti-gay amendment was attached by the House — the Legal Assistance Act — seems to say that lack of means should not interfere with a citizen's ability to vindicate his or her legal rights.

Yet, the Court and Congress now are saying that poor women in need of Federal funds to pay for an abortion will have to do without; and the House is saying that poor homosexuals in need of Federal funds to fight for their legal rights will have to do without.

The anti-gay amendment, introduced by Representative Larry McDonald of Georgia and whisked through the House, 230 to 133 — no doubt in deference to Anita Bryant —

is doubly ironic. An act designed to provide legal assistance to the poor is made to discriminate against certain kinds of poor people; and an amendment designed to discriminate against homosexuals leaves affluent homosexuals untouched. A poor homosexual must be deemed more despicable than a rich homosexual by the House of Representatives.

But surely the Senate, which takes up the Legal Assistance Act this month, will correct this shabby bit of legislative pornography. To let the McDonald amendment stand would be to deny some citizens the ability to defend or seek their legal rights, while providing federally funded legal assistance for all others in need of it. If that isn't a violation of the equal protection of the laws, what is?

— from a column by Tom Wicker in the *New York Times*, Sunday, July 10, 1977.

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## Gallup Poll

(Continued from page 1)  
were 65% to 29% and 55% to 33%, respectively.

Those who favored equal rights for homosexuals in terms of job opportunities appeared to do so for three main reasons as determined by supplementary interviews by Gallup: homosexuals should stand equal before the law; one's private sex life is his or her own business; and sexual preference has nothing to do with job competency.

43% of those questioned by Gallup stated that "homosexual relations be-

tween consenting adults should be legal," while an equal number of respondents opposed such legalization. An overwhelming majority (77%) said homosexuals should not be allowed to adopt children; 14% said they should be allowed to do so.

According to the Gallup organization, there was no significant difference in answers from men and women on any of the questions. The Gallup poll results were based on personal interviews with just over 1500 adults taken in more than 300 scientifically selected localities in mid-June.

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**But Tough Time Expected in Houston**

# Lesbians Gain at NY, California IWY Meetings

NEW YORK — Lesbian and gay rights will be a major issue at this fall's International Women's Year Conference in Houston. In the 56 meetings being held throughout the nation in preparation for the conference, feminist delegates are coming out strongly for what one New York state organizer called "the three strongest principles on which to coalesce: the Equal Rights Amendment, abortion, and gay rights."

All of the 88 delegates who will represent New York State at the IWY Conference have pledged their support for gay and lesbian rights. A resolution passed by the more than 8200 men and women who met this month in Albany included a positive statement of support for gay rights legislation and for legislation in areas of equal housing and job opportunities for gays. The Albany meeting also supported a repeal of sodomy laws and issued a statement in support of the rights of gay parents in visitation and child custody.

There are more than 100 other resolutions to be presented in Houston on Nov. 18 to 21 by the New York delegation including support for the ERA and the right of women to choose legal abortion. The 96 representatives from California have also called for support of ERA, abortion and gay and lesbian rights.

A combined coalition of liberal feminists, lesbian feminists, and gay men took 100 of the 101 delegate seats in the California meetings (5 of the positions are held by alternates). Resolutions presented by anti-ERA, anti-abortion and anti-gay rights groups were soundly defeated at the meeting which was attended by nearly 6,000 women and men.

As in the New York meeting, the representatives to Houston from California are building their coalition along the principles of support for the ERA, abortion and gay and lesbian rights.

## Ohio Newspaper Apologizes

YELLOW SPRINGS, Ohio — Ending a long confrontation, the *Yellow Springs News* recently published an apology to the Yellow Springs-Antioch Gay Center for past anti-gay discrimination in its news and advertising policies.

The apology was published as part of a report on the Yellow Springs Human Relations Commission's resolution of a complaint filed by the Gay Center against the *News*. Yellow Springs has a civil rights code which includes protection for gay citizens.

In the report, parts of a January letter from the *News*' editor to the Gay Center was quoted. The letter said, "It is the policy of the *News* to cover your organization exactly as we would any other." The editor then went on to apologize to the Gay Center: "The *News* in the past has discriminated against the Gay Center in both its news columns and its advertising policies. I want to thank you for helping me see the error of this, and also to assure you that these policies are now changed."

As a result of the *News* apology and the Human Relations Commission's report, the Gay Center withdrew its complaint against the town's only newspaper.

The controversy began in the summer of 1975 when the *News* published a vehemently anti-gay ad paid for by a fundamentalist minister. There was a letter of protest from the

In Orlando, Florida, the meeting of that state's IWY ended in disarray with angry women spending much of the final meeting changing slogans for and against the Equal Rights Amendment. The closing session of the 3 day conference was adjourned because of a lack of a quorum; there was no final decision on which positions to support.

Gay Center. The following week the *News* published a long editorial which further offended the Gay Center and members of the community. Several letters of protest were received, including many from heterosexual citizens, but the *News* refused to change its policies or to retract its anti-gay statements.

Accordingly, in November 1975, the Gay Center sent a formal complaint to the Human Relations Commission charging the Yellow Springs *News* with violation of the community's civil rights code.

The Human Relations Commission investigated the charges in the Gay Center's complaint and, several months later, found the *News* guilty of discrimination. But, because of the First Amendment rights granted a newspaper, the Commission did not pursue legal action against the *News*.

Instead, the Commission sponsored a Gay Awareness Weekend. The event included a speech by Father Paul Shanley, a Catholic priest and advocate of equal rights for gays, a three-hour discussion with sixty of the town's "professionals," and an open house at the Gay Center for all members of the community.

The *News* began changing its policies regarding gay news a few months later. Its letter of apology to the Gay Center brought an end to the twenty-month-old controversy.



Kansas women narrowly passed a resolution in favor of the ERA amidst controversy. A general assembly of the Kansas Women's Weekend Conference voted 1,149 to 942 in favor of a resolution that would recommend ERA passage at the November meeting.

Earlier this month, a delegation of ten pro-ERA, pro-abortion and pro-gay rights women were selected to represent the Boston area at the Houston conference. The Boston meeting passed resolutions supporting gay civil rights and praising lesbian feminists as "essentially strengthening

and supportive of women."

More than 700 women attended the New Hampshire IWY committee meetings in June. There, a resolution calling for "repeal of laws which govern private sexual behavior between consenting adults" was resoundingly approved. The resolution was presented by the Lesbian Rights Task Force and Lambda, the lesbian activist organization.

Pro-gay and lesbian rights delegates to Houston are not, however, looking forward to an easy ride in November. Although feminists have dominated delegate selection in many states, conservatives have made major steps forward in Mississippi, Utah, Oklahoma and several other areas. Both sides are reportedly viewing the Houston conference as a "showdown."

When Bella Abzug, Gloria Steinem and President Carter's daughter-in-law Judy Carter met with the news media in Houston to announce plans for the meeting, some 75 demonstrators were there to protest the conference. They lined the halls outside the press room carrying signs reading Abzug Go Home, IWY is Anti-God, and IWY Is Against the Family.

Zelle Andrews, the President of the National Organization for Women, New York State, told GCN that it is "not going to be easy" to get the Houston meeting to vote in support of gay rights, the ERA and abortion. "There are a number of delegates not sympathetic to our views," said Andrews, "but New York will take the lead in assisting our gay sisters and assuring their rights be promoted at the meeting."

Funded by Congress, the IWY convention was mandated to be politically and ethnically diverse, and was set up to prepare an agenda for Congress outlining measures needed to assure full equality for women. A confrontation seems inevitable in Houston where perhaps 15% of the delegates will be conservative. The decisions made there by the 1,142 delegates will do much to decide the fate of gay and lesbian rights throughout the nation, the fate of the ERA and the continuing debate over the right to abortions.

## Gay Rights Push On in Hartford

By Jim Marko

HARTFORD, CT — A concerted effort is underway in this state capital to have the City Council pass a gay rights ordinance. The Metropolitan Community Church in Hartford and the Connecticut Gay Task Force are presently discussing the possibility of such a measure with the City Council Majority Leader, Nicholas Carbone, and the office of the City Corporation Counsel.

F. Jay Deacon, MCC minister, told GCN that the move for a gay rights ordinance followed a resolution by the Hartford City Council in May that urged Miami voters to approve the since defeated Dade County gay rights ordinance. The unanimously approved resolution in Hartford endorsed "all efforts to guarantee the civil rights and liberties of homosexuals and recommends that the Connecticut legislature and the Congress of the United States pass such (gay rights) legislation."

Deacon said that the Corporation Counsel's office in Hartford seems "favorable" to the idea of an ordinance but Council Leader Carbone, added Deacon, "can't see why we need an ordinance."

A long-time power in the Connecticut Democratic Party, Carbone introduced the gay rights plank at the National Democratic Convention's platform hearings in New York City in 1976. However, the proposed plank was defeated by the platform committee.

"It sounds like we shouldn't have any doubts about passing an ordinance but our sources indicate that he (Carbone) has some reservations," said the MCC's Deacon. "He really does seem to have some reservations . . . He is not humoring us . . . Carbone just thinks the Human Relations Commission will take care of gay cases."

Another problem, according to Deacon, is that Carbone is "not sure that the city has the authority to pass ordinances concerning civil rights." Deacon added that Carbone will be meeting with the city attorney and the attorney for the Hartford School Board before deciding on a course of action.

Passage of a gay rights ordinance in Hartford, still far from a reality, would make the Connecticut city the 41st in the nation to pass such a measure.



# Poll Tax Mentality in a Gay Bar



By Jon L. Clayborne

(Editor's Note: Several months ago GCN published an article about the picketing of a New Haven, CT gay bar, *Les Oubliettes*, by Yale gay activists. The picketing came in the wake of allegations that *Les Oubliettes* had a systematic policy of discrimination at the door against both women and blacks. Now Jon Clayborne, a black gay activist, takes a closer look at the *Les Oubliettes* situation and relates it to the issue of racism in the gay community.)

On any given night, but especially on weekend evenings, race and sex discrimination appears markedly prevalent at one of New Haven's popular dance clubs. Black and Hispanic men and all women are the target of management attempts to limit their presence to a small percentage in the club. Under the ruse of checking identification, racial minority members and women can be denied admittance to the club if the doorman refuses to accept their majority cards, driver's

licenses, credit cards, etc., as valid. Once again there is the reminder that racial intolerance does extend to this side of the Mason-Dixon line and that feminism still has a way to go in the liberal Northeast. Irony, however, is the keynote of this particular situation. Theoretically all the eligible patrons of the dance club, male and female, black, white, Hispanic, Oriental, are members of a much abused and maligned minority themselves. They are all homosexuals.

Homosexuality is a universal factor in human society; it occurs in every race and nationality, among men and women, Protestant, Catholic, and Jew, intelligent and not-so-intelligent, wealthy and underprivileged. The homosexual community is ostensibly an ecumenical gathering. The races do mix, socially and romantically, and although male and female homosexuals tend to associate basically with others of their own sex, misogyny or its opposite in women rarely determine the sexual division. The gay bars I encountered upon first recognizing my sexual orientation had a similar clientele: predominately male and mostly white, but still a good representation of blacks and women. It was tacitly agreed among the patrons that racism and sexism did not exist in the homosexual sub-culture.

Indications that homosexuals were not, however, without biases were emphatically noted in the early seventies when radical feminists declared all males the enemy and lesbian/feminists quite assuredly found gay males to be as chauvinistic as their heterosexual counterparts. Awareness that race prejudice infested the homosexual environment, however, predates the charges of gay male sexism. In his major documentation of America's

gay society from 1640 to the present, historian/playwright Jonathan Katz cites Charles H. Hughes' account in 1893 of an annual all-black drag ball in Washington, D.C. Like the segregated debutante cotillions wealthy blacks initiated when their daughters were prevented from participating in white functions, alternatives were devised by black homosexuals who suffered dual discrimination. Bars frequented predominately or entirely by black homosexuals are a feature of urban homosexual life and have been for well over a decade.

Racial identification, rather than a decision to align themselves with others exhibiting the same sexual orientation, is important to most black homosexuals. Homosexuality can be easily concealed, superficially; skin pigmentation, on the other hand, cannot be hidden. The legacy of race prejudice in the United States is well-known and still continuing. Most American blacks live among other blacks and most are involved socially and affectionately with other blacks. This holds true for those who are homosexual as well as heterosexual. In a rural area or small town the local gay bar may be integrated, because it is the only gay refuge around for miles. Just as likely, however, if the local bar has a large white clientele, black homosexuals may organize their own social outlets (e.g., house parties) or make the long haul to the nearest large city gay bar. Several big cities with large black communities, like San Francisco, Washington, D.C., Atlanta, Detroit, and Los Angeles, have gay bars that cater specifically to blacks; some of these cities, including New York, may even have predominately black bathhouses and other largely black gay establishments, in

(Continued on page 9)

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# Poll Tax

(Continued from page 8)  
addition to the bars.

Since gay women can and do associate with other gay women, and black homosexuals prefer and are able to socialize with other black homosexuals, why, one might ask, should they be disturbed if they are denied admittance to a gay club which seeks white male patrons? Could any person old enough to go to a bar forget that among the goals of the civil rights struggle in the sixties was the guaranteeing of unobstructed access to public accommodations for all citizens? Blacks were assured by the end of the sixties that their admittance to motels, swimming pools, amusement parks, restaurants, and bars would go unquestioned. Laws prohibiting race discrimination were passed by the Congress and a few years later sex discrimination was also abolished.

Yet, even prior to the Civil Rights Act of 1964, the United States Supreme Court ruled that the doctrine of "separate but equal" is unconstitutional. Despite the present Court's retreat from the 1954 decision, it is easily discernible that race and sex discrimination in gay bars is unjust. The New York City/New Jersey edition of the *Gayellow Pages* lists 132 entries under the heading "BARS, RESTAURANTS, AND DISCOS: New York; Manhattan." Lesbian establishments account for only 14 of the entries and black entries are limited to four. Perhaps lesbians do not comprise over 50% of the homosexual population in Manhattan, but they certainly number more than the 10% reflected by the 14 gay female clubs in Manhattan. Similarly, I cannot accept the indication from the listing of bars that only 3% of

Manhattan's gay community is black. The lack of diversity in the kinds of gay bars frequented by blacks gives further evidence that separate is not equal: three of the bars are stand-up type watering holes, and the fourth is a discotheque/bar. There are no coffeehouse, cabaret or restaurant type establishments offered to a predominately black clientele. Do black homosexuals want a variety of bars? Perhaps, but the financial resources necessary to extend and enhance gay facilities in the black community, and to a lesser degree the women's community, just do not exist. If black homosexuals and lesbians are to enjoy a wide range of gay life they must have access to the gay bars, restaurants and discotheques that now serve the predominately white, male homosexual majority.

Under existing civil rights laws in the United States a person cannot be denied entrance to a public establishment because of race, color, creed, nationality, or sex. If the laws are being circumvented a plaintiff is usually able to seek legal recourse against the offending person(s) or place. Southern states were, for decades, able to disenfranchise black citizens through various schemes, most notably the poll tax. New civil rights legislation and federal marshals were required to guarantee the prescribed voting rights set down in the Constitution's Fifteenth Amendment a hundred years earlier. The poll tax mentality seems to have been resuscitated by owners and managers of gay bars who seek to restrict racial minorities and women in attendance at their establishments. Unfortunately little is being done to halt the discrimination in gay bars.

II

Les Oubliettes is located in a commercial section of New Haven, and since opening in December, has become a leading gay club in the greater New Haven metropolitan area. Allegations of mob money and police payoffs do not deter the sizeable patronage; gay people would have to drive 80 miles to New York City to find a comparable gay club. New Haven gay people seeking fun and relaxation enthusiastically welcomed Les Oubliettes.

It became readily evident, however, that the owners of Les Oubliettes did not want the patronage of all gay people. During the club's opening week a twenty-seven-year-old woman and her friend drove 45 miles into New Haven to enjoy the festivities. Although she had many pieces of identification, the woman did not have a majority card and was denied admittance to the bar. Choosing to argue with the doorman she was threatened with police arrest. Deferring to her companion's wish not to cause a scene the woman left in disgust.

On another night a young white man waiting for two black friends noted the doorman's attempt to restrict the number of blacks in the club. According to him, single black males or black males accompanied by white males were permitted to enter the club without a thorough check, but two or more blacks seeking admittance at one time encountered difficulties at the door. Black couples and groups of blacks are invariably requested to produce sufficient ID at Les Oubliettes, even though a similar size or larger group of white males are almost

always given access without question.

Many denials of admission to the club occur when blacks, Hispanics, and women are unable to produce a majority card. The state of Connecticut's liquor authority issues majority cards to individuals, on request, to verify that the cardholder is at least eighteen years old. The state does not require residents to carry them, but Les Oubliettes and other bars can require their patrons to possess majority cards.

When blacks, Hispanics and women do gain access to Les Oubliettes they are still subject to poll tax type tactics. There are strong indications that the club's bartenders have been instructed to discourage the patronage of racial minorities and women by providing them with inadequate service. By prolonging the wait for service as long as possible the bartenders make black, Hispanic and female customers wish they had gone to another bar. If they are persistent and do eventually get the bartender's ear, minority members and women are often served diluted drinks, convincing them that next time they will go to another gay bar.

If the patterns of discrimination seem deliberate, the two brothers who own Les Oubliettes were reportedly no less blatant in stating their initial intention to establish a white, male homosexual cruising bar. On both the pre-opening and opening nights a local gay activist says he heard a "no women policy" announced in the club. The night following the official club opening the activist, a black male, found that he was also barred from Les Oubliettes. Reportedly, adherence to this race and sex discrimination policy varies with the presence and absence of the owners: when the owners are on

(Continued on page 10)



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# Poll Tax

(Continued from page 9)

hand at the club, a quota on blacks is enforced and practically no women are admitted; when the owners are not around the policy is not as strictly observed.

There are claims floating about that financial considerations, and not race, have prompted the owners to restrict admittance to some people. A common pronouncement offered by a few gay club owners is "Black people like to dance a lot and when they're dancing a lot they aren't buying drinks!" Without statistics to back their statement the bar owners arouse skepticism, and regardless of the motive, when bar owners deny admission to their clubs on the basis of race charges of racism become valid.

Certainly there are means to compensate any loss of revenue from non-drinking customers without excluding them outright from the clubs, the most obvious being to set a cover charge which might or might not include the price of drinks. Les Oubliettes' owners had sought to remedy their situation by issuing special cards to approved

blacks, and this repugnant solution was offered only after demonstrators had appeared at the club. The idea of special "race cards" was rejected and quickly withdrawn. There remained no doubt that race prejudice, and not economics, was the basis for the club's exclusionary policy. As one patron pointed out, the owners claim they are going broke because blacks dancing on the disco floor do not purchase booze, but "the backroom is filled with white males . . . and no one is buying drinks in the backroom."

If sex and race discrimination at Les Oubliettes were initiated at the owners' discretion, then it continues as a result of the reluctance of gays, black and white, male and female, to put an effective halt to it. As mentioned previously, gay pickets have demonstrated in front of Les Oubliettes protesting the owners' racist and sexist practices. An accompanying boycott led first to the futile gesture to provide acceptable blacks with cards and then a brief period in which the club's door was open to all people. As the enthusiasm of the demonstration gradually faded



into memory and the inclusion of token minority members and women among the club's patronage mollified all except the most militant gay activists, the owners of Les Oubliettes have reverted to their original scheme to set up a gay bar for white males.

The Yale gay activists who sparked the picketing now find further efforts

to end discrimination victimized by traditional town/gown animosity; they are viewed as an elite clique with no roots in the New Haven community. In order to undercut their credibility, the owners of Les Oubliettes have made sure that the two most recognized vocal black gay activists at the university are permitted entrance to the club without harassment. While a few white gay males are incensed by the discrimination at the club, they are far outnumbered by those who cannot be bothered and/or silently condone this racism and sexism. Even among black gays who are cognizant of Les Oubliettes' policy limiting their numbers, there is a reluctance to become too involved in a homosexual identified/identifying protest; some, like one black male who has friends working at the club, feel as long as they are admitted to Les Oubliettes they do not care what happens to others. There is no evidence that gay women have sought any recourse to gain easy entrance to Les Oubliettes. Perhaps they are content to patronize Partners,

(Continued on page 11)

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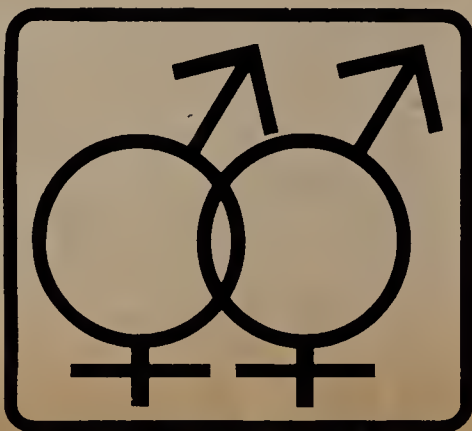
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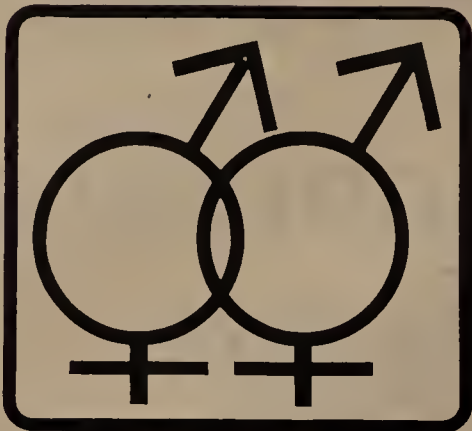


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focus on who is gay, gay social life, supportive services in the gay community, discrimination against gay people, and the public's view of gay people.

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# Sex Education and Family Life Curriculum

By Warren Blumenfeld

The need for an objective and non-sexist curriculum for sex education classes in the schools has existed for a long time. Most teachers have the choice of either using existing curricula or else improvising without the use of any organized curriculum. Looking through many of the existing curricula teachers often discover how limiting and outdated most are, even the newly published ones. For the most part many of them deal well with marriage and child care, but do not deal positively and realistically with other life styles. Heterosexuality and the nuclear family are encouraged. All other forms of sexuality and life-styles are placed in

a section entitled "deviant behavior" or "other forms of sexual behavior" if they are indeed placed anywhere at all. Even if not expressly stated, value judgments go along with this categorization. Most sex-education curricula throughout this country are extremely conservative and traditional in scope.

Seeing the need to develop a curriculum which encompasses students who come from a variety of backgrounds, developmental levels, and disabilities, I and three other staff members from my school spent five intensive weeks last summer to meet this need.

What we came up with was a curriculum which is valid for any educa-

tional setting, grades kindergarten through 12. Written developmentally, it can be used with students with mental and physical handicaps, students with average abilities, and gifted students.

The curriculum is broken down into eight main themes written in behavioral objectives for each developmental level. These main themes include: 1. self/others, 2. masculine/feminine, 3. development, 4. sexuality, 5. life-styles, 6. relationships, 7. feelings, and 8. medical aspects. A bibliography of suggested readings is listed at the end of the curriculum.

All who worked on this curriculum were sensitive not to attach judgments to the material presented. Marriage is presented the same way as other life-styles and heterosexuality the same as homosexuality. Of course, any curriculum is only as free from prejudice and judgment as is the teacher who presents it, but we feel that it will provide a good base for classroom sex-education classes.

For a copy, send \$5.00 to: Perkins School for the Blind, 175 N. Beacon St., Watertown, Mass. 02139. Ask for the *Sex Education and Family Life Curriculum*.

## Poll Tax

(Continued from page 10)

also in New Haven, with its large lesbian clientele.

Whatever ultimately happens with regard to this race and sex discrimination at Les Oubliettes will be determined by the actions of New Haven's gay community. Unlike the situation in Dade County the implications of which affected every gay person in the United States and has attracted national attention, the problem of racism and sexism in gay bars does not even attract regional attention. Les Oubliettes is not the only gay club in the United States where discrimination seems to exist as a formal policy. Over the past decade I have noted charges of discrimination lodged against gay bar owners in New York, Boston, Washington, D.C., Los Angeles, and Philadelphia. In most

cases, I have lost track of the outcome arising from the encounters between small numbers of outraged gays and persistent bar owners. The only encouraging episode I can recall is the recent municipal judgment in Washington, D.C., awarding gay plaintiffs over \$6,000 in settlement of their discrimination case against the owners of the now defunct Grand Central bar. The D.C. decision clearly demonstrates the legal alternative possible in ending anti-civil rights activities perpetrated by gay bar owners. The resources are available for New Haven gays to wage a successful case against the owners of Les Oubliettes; for the present, however, New Haven gays seem to have exhausted their energy in the attempt to curtail racism and sexism at Les Oubliettes.



**HAPPY BIRTHDAY, ANN:** Boston lesbians and gay men turned out in droves last Wednesday night to celebrate Ann Maguire's birthday at Somewhere, the bar which she co-manages along with Bob White. How old are you? Maguire (pictured here keynoting Boston's Gay Pride rally) wasn't saying but the crowd, filled with warmth and good feelings, didn't seem to care. Have a good year, Ann, and see you next July 20.

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## "Linda Gerard; Look at Her"



Linda Gerard

By Geoff Lakeland

One of the hottest performers in Provincetown this season is Linda Gerard, who is appearing nightly 7 to 9 except Mondays at Provincetown's Pied Piper.

Linda was in Boston this week cutting her new album "Linda Gerard, Look at Me," on L & PG Records at Intermedia Sound. For those of you who have not been to the Pied Piper yet this season you will remember Linda singing her "Anita Song" at this year's Boston Gay Pride Rally. The "Anita Song" is also being presently cut as a single. Linda's album and single, which will be released nationally in mid-August, is composed of songs written either by the performer herself or by Richard De Mone specifically for Linda. Richard is also musical conductor and arranger for the album.

Jacqui Mac, certainly not an unfamiliar name to disco devotees in Boston, has been controlling the disco booth at the Pied Piper all season and has been making the same exciting name for herself that she produced here in Boston last winter at Somewhere. Jacqui too is branching out, doing the engineering for Linda's new album.

Next time you visit Provincetown

stop in and catch Linda's show. She spans musical styles as easily as most of us dance to Jacqui Mac's disco beat. Linda's repertoire is endless, incorporating Dory Previn, old standards and many songs she has written. She is able to give her audience many facets of herself. Humor is a quality she knows how to handle, creating laughs before launching into highly emotional

numbers and then once again pulling us back to the sunnier side of life.

In late September Linda will be appearing at Boston's Copley Plaza Hotel for a two-week engagement.

Look for "Linda Gerard, Look at Me" with anticipation, and do your best to see this fine performer at the Pied Piper. Hers is a career we will all be following with rapt attention.



Photo by Ray Hopkins

**DIROCCO'S READIES ITS 'TEA-ROOMS':** Expansion is the by-word at this popular Tyngsboro (Mass.) night-spot as owner Don DiRocco (right) and bartender Donald (left) prepare for the bar's latest addition.

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Age 21, attractive, active male, interested in sincere correspondence. Wayne Steele, P.O. Box 667, Bushnell, FL 33513, #052941-B14. (1)  
Though my body's detained, my mind is still free. Prisoner would like to share thoughts, feelings, experiences with those of the free world. 21 yrs old, well versed in many subjects. Let's grow together! Billy Pullin #29046, Box 900, Jefferson City, MO 65101. (1)  
Br. hr. Br. eyes, 5'9", 152 lbs. 23 yrs. Write Raymond Kostenbauder #038257. P.O. Box 747, Starke, FL 32091. (1)

5'11", 180 lbs, black hair, brown eyes. Was model before incarceration. Interested in sports, boxing, swimming, etc., and music. Admire strong, aggressive, intelligent, liberal-minded people. Am oppressively lonely. Will answer all letters. Charles Briggs, #146963, P.O. Box 45699, Lucasville, OH 45699. (2)  
Black male, 21 yrs old, very lonely, loving, understanding. Will answer all. D. Martell Harris #144-405, P.O. Box 45699, Lucasville, OH 45699. (2)  
Lonely, 22 yrs old. Blond hair, green eyes. Will answer all. John Panzavacchia #042584, Box 747, Starke, FL 32091. (2)

28 yrs old, 6', 160 lbs. Black hair, brown eyes, dark looks. Bi, gay. Will answer any letter. Play chess, draw, write poetry. Anyone interested? Juniper Hardy #145811, P.O. Box 45699, Lucasville, OH 45699. (2)  
5'7½", 140 lbs. very lonely in need of correspondence. Please write Johnnie T. Lattimer, 146-096, P.O. Box 45699, Lucasville, OH 45699. (2)

29, GWM would like correspondents. Wants to get federal prisons to allow gay publications inside. Needs help and backing. Gerald V. McDonnell 36119-115, P.O. Box 1000, Marlon, IL 62959. (4)

organizations

**NGTF NEEDS YOU**  
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**LUTHERANS**  
ALC, LCA AND Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-19114A, Los Angeles, CA 90019.

**BOSTON GAY CATHOLICS**  
Dignity Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at St. Clements, 1105 Boylston St., Boston, at 5:30 p.m. For info contact Dignity/Boston, 102 Charles St., Box 172, Boston, MA 02114 or call 739-1091. (5/35)

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Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

**COMING TO S.F. BAY AREA?**  
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In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 884-0653, 347-6234.

**JOIN DIGNITY**  
Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

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Lesbian Mothers National Defense Fund. 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

publications

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**THEY WILL KNOW ME BY MY TEETH**  
Magaera Press proudly announces publication of stories & poems of Lesbian struggle, survival, and celebration by Elana Dykewoman (author of "Riverfinger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25c).

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"The Wishing Well", a national publication with emphasis on helping gay/lesbians reach others with similar life styles. Code no's used to insure confidentiality. P.O. Box 1711, Santa Rosa, CA 95703.

**BREAKTHROUGH**, political journal of Prairie Fire Organizing Committee; 2nd issue features PFOC critique of the Guardian on party building and on women's emancipation; statement on Leonard Peltier's conviction with reprint of statement by the Native Study Group; a comment on Puerto Rico solidarity work; Lenin on guerrilla warfare, and other articles. Still available: **BREAKTHROUGH #1** with PFOC's Provisional Political Statement including a major section on women's oppression and liberation; and *The Split of the WWO*. Single copies \$1 plus 25c postage, payable to John Brown Book Club, POB 40614, SF, CA 94110. Six issue sub \$5. Free to prisoners. (6)

**FOCUS**  
A monthly journal of fiction, articles, poetry, book reviews, etc. by, for and about gay women. 1 year subscription (12 issues) \$6. Sample copy 60c. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

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Discover the realities of the Southern gay experience. Read *The Barb*, The News Monthly for Southern Gays. Regional and National News: Lifestyle Commentary. Entertainment Columns. Subscriptions per year: \$5/3rd class; \$8/1st class Sample 50c. (All copies mailed in anonymous envelope.) Classifieds 10¢/word Master Charge, Euro Card and Access accepted. The South's largest gay publication: *The Barb*. Box 7922-B, Atlanta, GA 30309.

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BOSTON BAR GUIDE

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30 Avery St.  
Food, Mixed.

**BOSTON EAGLE**  
88 Queensbury St. 247-9586  
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM.

**CARNIVAL LOUNGE**  
39 Boylston St. 338-7159  
Dancing, Mixed.

**CHAMPAGNE LOUNGE**  
227 Tremont St. 338-8385  
Dancing, Men.

**CHAPS**  
27 Huntington Ave. 266-7778  
Food, Men.

**CITADEL**  
22 Avery St. 482-9040  
Dancing, Men.

**CLUB 76**  
76 Battery March St. 542-3377  
Food, Mixed (Mostly Men).

**COMMUNITY CLUB**  
252 Boylston St. 247-9308  
Noon to 2AM, 7 days a week.  
Dancing, Games, Food.

**HARRY'S PLACE**  
45 Essex St.  
Dancing, Men.

**HERBIE'S RAMROD ROOM**  
12 Carver St. 338-8577  
Leather, Men, Sunday Brunch 7PM, Thurs. Viking Club Nite.

**NAPOLEON CLUB**  
52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun., Men.

**PLAYLAND**  
21 Essex St.  
Men (Some Women).

**119 MERRIMAC**  
119 Merrimac St. 523-8960  
Dancing, Men, Tues.-Thurs. Buffet 9-11PM

**RAINBOW ROOM**  
15 Lansdowne St.  
Disco Dancing, Men.

**SAINTS**  
(Call 354-8807) 1 Women.

**69 BROAD**  
69 Broad St.  
Eves., Food during day, Men.

**SOMEWHERE**  
295 Franklin St. 423-7730  
Disco Dancing, Mixed, Sunday Brunch 12-2PM

**SPORTER'S CAFE**  
228 Cambridge St.  
Food, Men, Saturday Brunch 5PM, Movies Mon. 3PM, Sunday Brunch 3PM.

**STYX**  
20 Blagden St. 247-3910  
Disco Dancing, Men.

**THE SHED**  
272 Huntington Ave.  
Leather, Men, Sunday Brunch 4PM.

**TOGETHER**  
110 Boylston St.  
Disco Dancing, Mixed

**1270**  
1270 Boylston St. 261-1257  
Disco Dancing, Mixed (Mostly Men).

**TWELVE CARVER**  
12 Carver St.  
Men.

everyweek

**MONDAYS**  
12 noon — Northeastern U. GSO meeting, Ell Center, rm. 349, 360 Huntington Ave., Boston. Everyone welcome.  
5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.  
6:30-8:30 pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.  
7-9 pm — U. of Vermont Gay Switchboard, 656-4173.  
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438.  
7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737.  
7:30 pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.  
8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement, (617) 354-8807.  
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH.  
8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.  
8-9 pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT, (203) 521-4553.  
8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.  
8:30 pm — Hartford Gay Alcoholics Group, (203) 522-2646.  
8:30 pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.  
9 pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.

**TUESDAYS**  
9 am-2:30 pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.  
1 pm — MCC Campus Ministry, RIC Student U., rm 312, Providence, RI.  
6:30-8 pm — Women's Gay Collective, Women's Center, UConn, CT, (203) 486-4738.  
7 pm — Pot Luck Supper, 228½ Atwells Ave., Providence, RI.  
7:30 pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.  
8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.  
8 pm — Martha's Vineyard gay women and men rap group, info call 627-5370.  
8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI, 231-5853.

**WEDNESDAYS**  
9 am — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.  
11 am — Gay discussion group of Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.  
12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, rm. 4-178.  
6:30-8:30 pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St, Boston, 267-7573.  
7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH.  
7 pm — Liberation Rap Group, (617) 756-0730.  
7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesdays; Box 163, Framingham, MA 01701.  
7-9 pm — GRAC Volleyball on Fenway (b'tween rose garden and baseball diamond), Boston.  
8 pm — Nashua, NH Area Gays rap session, call Ken (603) 673-5315 or Doug, 882-8732.  
8:30 pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705.  
7-10 pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.  
7-9 pm — University of Vermont Gay Switchboard, (802) 656-4173.  
7:30 pm — Open Rap Group, 2 Wellington St., Worcester, MA.  
8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111.  
8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.  
8 pm — HUM meets, Box 262, Fitchburg, MA 01420.  
8 pm — Yalesbians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.  
8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.  
9-12 pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.  
10:15 pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).  
10:15 pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

**THURSDAYS**  
9 am-2:30 pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.  
3:30 pm — UMass/Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common.

5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandels U., Waltham, MA.  
7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA.  
7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks.  
7-9 pm — GRAC swimming at Lindemann Center, Staniford St., Boston; instruction from 8-9.  
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438.  
7:30 pm — Peoples Gay Alliance, UMass/Amherst, 8th floor of Campus Center.  
8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.  
8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.  
8 pm — KALOS, Hartford, CT, 568-2656.  
8:30-9:30 pm — Gay Alliance at UConn in Commons, rm 312.  
8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.  
8:15 pm — Drinking problems rap group, HCHS, 80 Boylston St., rm. 855, Boston.  
8:30 pm — Gay Women's' Caucus, UMass/Amherst, 8th floor of Campus Center.  
8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.  
9 pm — Emerson Homophile Society, rm. 24, 96 Beacon St., Boston.

**FRIDAYS**  
7 pm — Alcoholics Together, Worcester, 754-7817.  
7-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.  
7:30 pm — Rap group for men and women, MGTf, 193 Middle St., Portland, ME.  
7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415.  
7:30 pm — Gay get-together, downstairs room, Billings Center, U of VT, Burlington.  
7:30 pm — Games Night, 2 Wellington St., Worcester, MA. Alternate weeks.  
7:30 pm — Am Tikva, Jewish service, social, 35 Worcester Sq., Boston.  
8-11 pm — Berkshire Community Gay Coalition, Unitarian Church, Wendell Ave., Pittsfield, MA, (413) 442-7033.  
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.  
8 pm — East Conn. Gay Alliance, 889-7530.  
8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.  
8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston.  
9-12 pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT.

**SATURDAYS**  
2 pm — Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA, 661-2537.  
2 pm — GRAC soccer at Boston Common, Beacon-Charles Sts.  
2 pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston.  
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.  
10 pm-3 am — Worcester Hotline, 791-6562.

**SUNDAYS**  
10:30 am — "Closet Space," WCAS-AM (740).  
11 am — Church of the Beloved Disciple, 348 West 14th St., NYC.  
2 pm — Church of the Beloved Disciple, 348 West 14th St., NYC.  
2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.  
2-4 pm — GRAC swimming at Lindemann Center, Staniford St., Boston.  
2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.  
2:30 pm — Gay AA, 11 Amity St., Hartford, CT.  
4-6 pm — Gay Women's Group of Providence rap, (401) 831-5184.  
5 pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.  
5 pm — Softball for women, Charlesbank Field near Museum of Science, Boston.  
5 pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.  
5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.  
6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME.  
7 pm — Church of the Beloved Disciple, 348 West 14th St., NYC.  
7 pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).  
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm).  
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).  
7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.  
7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.  
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT.  
7:30 pm — "Come Out Tonight," radio WYBC-FM (94.3), New Haven, CT.  
8 pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.







# personal preferences

ourselves in print  
a g.c.n. literary supplement — summer, 1977

edited by David Holland

## We Are Not Stars

by John Mitzel

We are not stars. Nor should we want to be.

I've been part of the small press movement for a number of years now, and I am happy to see so many gay men and women working almost exclusively in the area of small press publications. More and more of us are ignoring the big commercial houses and are editing, designing and producing our own magazines and books. The large publishers have never really wanted us anyway (they're all thieves, as Auden said) — except for a few Star homosexual writers who can write books that will bring in the bucks.

Working with small presses, particularly the ones which are collectively or cooperatively run, we not only learn new skills of editing, proofreading and laying-out, we become that much more a part of our work. It remains a piece of our lives over which we retain control.

Maurice Kenny recently noted some small presses have had such success (and deservedly so) that they were creating a new level of publishing: a middle press. Daughters, Inc., and Gay Sunshine Press are examples. I think gay writers have a special responsibility to the small presses, and, in turn, deserve some credit for the growth of this movement. I would happily see it dominated by gay people. It is the very lifeline of our communications network, and we've painfully built it up to what it is in the face of straight oppression, censorship, prosecution and harassment.

Since so many gay writers are being trained through their experience in the small presses and consequently have a very real and close connection with their audience, we find that we are developing a new way of using words, a new way that allows us to break free of the vice of straight thinking/expressing. (It is the closeness of writer to audience that makes the "Community Voice" section of the *Gay Community News*, for example, a lively, interesting and important part of our lives, one that is nowhere duplicated.)

We use our language to communicate our changing condition, our expanding lives, the excitement/frustration/joy/anger of being gay with other faggots and lesbians. We help each other get away from the language/thinking of exploitation/ad jingles/textbooks/straight culture.

This is in contrast to straight "successful" writers who are more interested in using words as a means of exploitation, making money, building careers. What our experience in the small press movement has done is make us aware of ourselves as a class — homosexual writers as part of a community — and to the extent our class, as a class, will change, rise, liberate itself, we, as writers/readers will be partly responsible.

Opposed to this is the gay writer who would exploit his gay sensibility to rise out of our class and into the Star system. I think that one way that faggot writers, especially, are "neutralized" by big publishers is in transforming them into stars.

Why does a faggot writer want to become a Star? There are only two reasons: 1) to get out of his present set of circumstances, to meet other stars, to leave the world of struggle and enter the world of celebrity. Stardom is a false solution to the social

problems of alienation, injustice, fear, loneliness. His becoming a Star in no way changes the material conditions for the rest of our community (this is the Capote way). And 2) to become a "positive gay role model" (this is the Kopay way).

The gay small press is, at this time, a cottage industry; a recent phenomenon. But we will undoubtedly grow and become better organized and more sensitive to each other and to the whole of our community. We will develop our own ideas about what is important, what is good, what is beautiful. We have always had a culture different from that of the heterosexual culture-eaters. But for the first time we are actually establishing our gay culture into something fixed and enduring. An essential part of this is the primary effort of creating, listening and responding to the voices inside ourselves and within our community. We must encourage and support gay talent. We must work to publish and publicize each other's books. We must listen to and criticize the voices from within our community that are talking to us and about us. Our talent is everywhere. We have fascinating ideas, visions and experiences to share; the only thing the Stars can offer is a lot of hot gas far, far away.

## Lesbian Lit: Another Step Up the Ladder

By Nancy Walker

We've come a long way from those dark ages of my youth when very little was available on the subject of homosexuality or lesbianism and most of that little was frightening. Yet we have certainly not come far enough. I have read everything I could get my hands on — from Radcliffe Hall's beautifully written, mostly maudlin classic, *The Well of Loneliness*, to Violette Le Duc's frenzied, bizarre and self-indulgent autobiographical *La Batarde*, to June Arnold's insightful *Sister Gin*, to Jane Rule's historically valuable non-fiction account of lesbian writers, *Lesbian Images*, to Rita Mae Brown's liberated and exuberant *Rubyfruit Jungle* and *In Her Day* — not to mention countless others — and I am still not at all content.

In the "old days," a lesbian in a novel was either doomed to suicide or begging to be allowed to exist despite her "illness" or "vile" spiritual "deformity." There was one outstanding exception to this rule of the negative and disheartening, written in the fifties by Claire Morgan, called *The Price of Salt*, in which true romantic love between two devoted and courageous women triumphed over every difficult

obstacle. Another sleeper, published in England during the sixties, called *The Dark Side of Venus*, was neither sinister nor light-denying as the title might have suggested, but instead allowed lesbian love to win out against almost overwhelming odds.

*The Price of Salt* is available only from Arno Press reprints (330 Madison Ave., NY, NY 10017 — ask for their catalogue) and no one I've contacted so far has ever heard of *The Dark Side of Venus*, though it may be listed in one of the bibliographies currently in print. I mentioned these books here because they did in fact come out way before gay was considered healthy or good in any loudly public way.

The gay women's literature of the seventies is still not the breath of fresh air I would like it to be. Those with the greatest literary talent (Jane Rule and June Arnold) have not, so far, in my opinion, written anything with which the majority of gay women who are self-accepting and proud can identify.

Jane Rule is brilliant and has achieved great depth of characterization, but the lesbian interest in her books, except for *Desert of the Heart*, her first novel, seems always subservient to some greater overall scheme. June Arnold spends so much time on stylistic innovation in *The Cook and the Carpenter*, for instance, that the substance of the work is lost in the tedious and labored prose.

Of the novelists, the best we have left is Rita Mae Brown whose writing *per se*, leaves much to be desired, but whose spirit and attitude are exhilaratingly positive and totally accepting of whatever it is to be a self-loving gay woman.

There are a number of guides through the maze of currently available material. Jeanette Foster's *Sex Variant Women in Literature: A Historical and Quantitative Survey*, Diana Press, 1975, tells where to find lesbians in literature, so you don't have to do all the bibliographical searching by yourself. Gene Damon has produced a very extensive listing, *The Lesbian in Literature: A Bibliography*. It can be obtained for \$7.00 from The Ladder, Box 5025, Washington Sta., Reno, NV 89503.

One of the best sources of non-fiction gay male and female bibliographical information is the constantly updated bibliography to be had for 25¢ a copy from Barbara Gittings, Task Force on Gay Liberation, American Library Association, Box 2383, Philadelphia, PA 19103. In any public library or university library of reasonable size (depending, of course, on the degree of homophobia in the atmosphere) you can find lesbian material under appropriate headings — female homosexuality, gay females, lesbianism, etc. — in the card catalogues.

Obviously, the outlook is not so grim as it once was, but what is needed is the development of a corpus of literature that shows gay women as we are in the richness of our variety, in all our different modes, and most important, in the many ways in which we interact with friends, family and lovers.

We find novels that deal with "woman meets woman" or "woman beds woman" or "woman loses woman," but we don't see the gradual unfolding of complicated interrelationships.

I would like to see some gay women writing novels of relationships that endure and succeed. I would like to see a flood of books coming onto the literary scene that explore all the facets of gay life and gay love.



Contributors: Steven Blevins, Michael Bronski, Peter Burgess, David Eberly, Robert Etherington, Mel Horne, Marcella Jenkins, John Mitzel, Ken Rabb, Richard Seltzer, Harry Seng Nancy Walker



# non-fiction



## THE HOMOSEXUALS

by Alan Ebert  
Macmillan, N.Y. 332 pp. \$9.95

By Mel Horne

*The Homosexuals* is a collection of seventeen interviews each prefaced with a tone-setting introduction by the volume's interviewer/compiler Alan Ebert, a former public relation's person for Anita Bryant. Intended to give "men who love men" a space free of the interpretive debris of psychiatrists, psychologists and clergymen, Ebert sought out the average homosexual by the rather curious method of the friendship network: "These men [gym buddies] then referred me to others who then referred me to still others, and so on." The result is a rather clumsy bit of distortion by which white (only one black was inter-

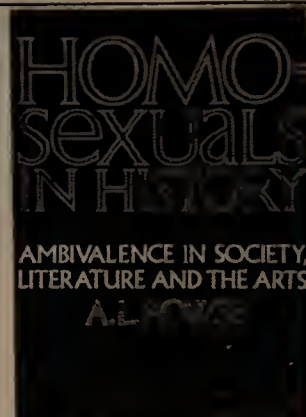
viewed), urban-based, professional males become not only average homosexuals, but representative ones as well: "... it is my belief," writes Ebert, "that the feelings they express, if not the exact experiences, would match those of most homosexual men in the United States." Oh really? One wonders which "exact experiences" Mr. Ebert is talking about. Sticking needles through a guy's teats? Fucking hung studs? Owning a house on Fire Island? Having a million dollars? Singing with the New York Philharmonic? Endless body-building? Escaping from the USSR?

Within these interviews one meets (among the other mainstays of the urban elites) a rabbi whose father, also a rabbi, left a four-million dollar estate; a multinational executive, who along with his lover, pulls in \$100,000 a year; a successful hairdresser who stands to inherit a \$300,000 estate from his factory-worker mother; an Ivy-League educated intern in neurosurgery; a Wall Street corporation lawyer; a communications specialist; a supervisor of a major institution; a millionaire-artist-hustler. Ya know, just your average gay guy. No wonder straights think we already have the best jobs.

That the social location of these men will have a considerable effect on how they feel about themselves and others, on the extent

and variety of their sexual experiences, on their attitudes toward political activity and on their ability to conceptualize and speak about a wide range of emotional conflicts, is apparently of no concern to Ebert. The absence of this basic sociological insight is indicative of the book's provincialism.

Because homophobia is pervasive in our society, it is likely that homosexual males will share some similarities of feeling and experience that cut across geographic, racial, religious and class lines. In this sense being a homosexual in Maine is not much different from being a homosexual in Florida. However, the homosexual son of a Maine lawyer, interning in neurosurgery and the homosexual son of a Florida migrant worker, spending 15 hours a day in the citrus groves, will have radically different life experiences from which to view themselves and their homosexuality. We may all be on the same "queer" boat, but it is decidedly a boat with first class, second class, and steerage accommodations. What we get in *The Homosexuals* is a view of things from the upper decks of a boat bound for Fire Island Pines.



## HOMOSEXUALS IN HISTORY

by A.L. Rowse  
Macmillan, N.Y. 346 pp. \$12.95

By Michael Bronski

Our histories and lives, both past and present, are an invaluable part of our gay identity and culture. History has been hidden, suppressed or distorted to the point where it is almost nonexistent; until recently the media has shown our lives as either two-bit morality plays or sordid gutter tales. The publication of any gay book brings the hope that these sad facts of life will be rectified — but one of the major publishing events of the spring season, A. L. Rowse's *Homosexuals in History*, which in its pre-publication publicity seemed promising, has proven to be worse than anyone could have hoped for.

## PLAYING THE GAME

by Roger Austen  
Bobbs-Merrill, N.Y. 240 pp. \$8.95

By Harry Seng

Roger Austen, by his own admission, has written a modest book. Not unlike most such books, especially literary surveys, the book is both necessary and competent. The writing is relaxed and direct; the wit, though occasionally wearing, is often jarringly exact. I am only bothered by the underlying critical perspective of *Playing the Game*: Austen himself wishes to play along if the straight

critics curb their rampant homophobia.

In his discussion of critical response to gay literature in the late fifties Austen cites a particularly obnoxious remark by Alfred Kazin:

It is astonishing how many novels concerned with homosexuality, on the order of Truman Capote's *Other Voices*, *Other Rooms* are apologies for abnormality, designed to make us sympathetic with the twig as it is bent the wrong way... As in James Baldwin's *Giovanni's Room*, sympathetic justice is always accorded homosexuals. No Vautrin as in Balzac, no Charlus as

in Proust, no honest homosexual villains.

The translation of "honest homosexual villains" is not hard to imagine: those who sufficiently hate themselves to vindicate society's judgment of them. As for Kazin's attitude, he is probably as sympathetic to gays as Christians are to lepers.

Citing the sympathetic remarks of Theodore Solotaroff and Benjamin DeMott in the last ten years, Austen senses a possible shift in the attitudes of critics toward the gay muse. The question he should be speculating

about is: Do gay writers want to modify the rules in their favor to the extent that they become part of the literary game? There is plenty of evidence in gay political camps that reformers and radicals are making choices which reject compromise, and, thus, each other. The future of gay fiction might involve a whole new body of rules, writers, critics and ultimately readers. Literary movements can be radical: the Romantic Rebellion was not a shift but, rather, a tremor. Gay writers should have little reason to imitate the style of straight realists. It is even more disheartening to see them

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Everyone knows that homosexuals have played as large a part in history as heterosexuals. We may have not learned it in high school but eventually everyone hears of the "true facts" about Oscar Wilde, da Vinci, Whitman, and T. E. Lawrence. A. L. Rowse's study *Homosexuals in History: Ambivalence in Society, Literature and the Arts* supposedly catalogues and discusses the lives and effect of "homosexual men of genius" throughout history. The back cover lists 33 names (from the obvious Marlowe to the obscure Winckelmann) and a quick look through the index promises a lot more material.

There is a potential here for a great book: a history of male homosexuals (Rowse admits his limitations and leaves the study of lesbians to others) and a study of the effect that their gay sensibility has had on culture. The problem is that the author cannot begin to live up to his promise. What is billed as history is really nothing more than a cache of gossip, myths, and assumptions.

Rowse has a decent reputation as an historian. He is a graduate of Oxford, a fellow at All Souls College and the British Academy, yet the scholarship he presents in his book (and very little is apparent) is embarrassing. There are no footnotes, no sources, no attempt to set up historical perspectives — in fact nothing except the general historical facts (probably taken from a general encyclopedia) and the author's opinions.

On the matter of scholarship: one does

not want some inaccessible tome that no one without a Ph.D. could wade through, but it is simply a matter of respect and courtesy to the reader to include a bibliography and basic reference materials. On the matter of the author's opinions: they range from the absurd to the uninformed, from the banal to the offensive. We are told that Michelangelo's nose was broken in a fight and did not improve his appearance which "was rather unattractive anyway." He criticizes Gide for protesting French imperialism in North Africa, calling it an "easy target," and then goes on for a bit about the "remarkable achievement" of France and Britain in Africa. A great believer in the "dominant mother" school of homosexuality, he views it as influential in the lives of everyone from Richard the Lion-Hearted to Somerset Maugham.

When Rowse turns to literary analysis his thinking is second-rate and tired. His musings (this off-the-cuff style prompts you not to take him seriously) on Wilde's writings and their relationship to his sexuality are basically the line set down by Shaw and elaborated on by Mary McCarthy in her *Theater Journals*. (However McCarthy elaborates her theory to make it valid literary criticism, not second-hand thinking.)

Rowse's personality permeates the whole book and it becomes apparent after not too long that he is arch-conservative and patrician. In a recent interview in the *Times Book Review* he complains, "Government gives all the money to these bloody slut

borrow their content (psychology intact) from their straight literary predecessors.

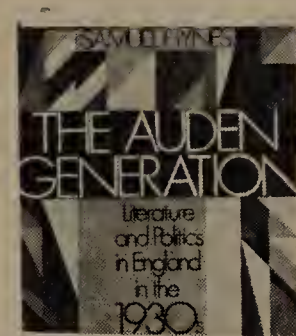
Austen's brief plot summaries, by their number alone, make this depressing fact obvious. Is there justification to perpetuate these ideologically straight "gay" novels just to get into the mainstream? The increasing lack of such gloomy melodramas of coming out and going back in should be encouraging. There is a need to write gay love stories (if possible). The plots and the politics of such novels

need to be invented, and not borrowed from straight romances. Until this happens perhaps our collective gay energy and talent should be spent writing cogent essays demystifying such romantic myths. As gay critics we could all benefit from uncovering such faggots as Faulkner's Joe Christmas and those two marvelous, androgynous assistants to Joseph K. in Kafka's *The Castle*.

strikers and students. I had to work for everything I've got . . . ." His obsessive remarks on who was and wasn't attractive are reflective of his basic support and faith in class structures. Although he never makes a definite statement of his own sexuality ("I have sympathy with homos because I like to think of myself as ambi . . ."), it becomes obvious that Rowse is sympathetic to the "exceptional" homosexual — the genius, the wit, the person who is able to make something of his life because of some privilege (class, race, looks).

This is exactly the kind of thinking that does not lead to gay liberation. It is elitist and condescending, ignoring the oppression of homosexuals as a group, and searching for acceptance because of the merits of a few.

Our cultural heritage as gay people is rich and long. Our attempt to reclaim it and our freedom form a dialectic — one will and must support the other. *Homosexuals in History* does very little for us on either count. Look at it, take what little is worthwhile, and throw the rest away.



**THE AUDEN GENERATION**  
by Samuel Hynes  
Viking, N.Y. 430 pp. \$12.50

By Ken Rabb

There is an aura of myth settled over the literary generation which emerged in England during the thirties, an image of the Communist Poet publishing in *New Signatures*, living in a working class district of Weimar Berlin, dying in the shelling of Barcelona. Though much of the literature produced during that time is today critically disparaged and rarely read, the romantic

image persists. In *The Auden Generation* Samuel Hynes writes with sympathy, presenting an intelligent and readable reassessment of the decade's literary output. Hynes successfully reawakens interest in such neglected works as the fiction of Upward and Warner, and the travel writings of Isherwood and Graham Greene, while at the same time finding useful things to say about the decade's more familiar works, as in his lucid reading of the often willfully obscure early poetry of Auden. Hynes' chronological approach — he devotes a chapter to each year — enables the reader to observe the evolution of writers over the course of a decade more commonly treated as a single phase in their careers.

However, in his effort to construct a literary "generation," Hynes at times distorts his subject, over or under emphasizing elements within a writer's works to ensure that they adhere to the thematic pattern Hynes has set for them. Hynes makes too much of Waugh's social criticism, too little of Auden's lyrical efforts. The term "Auden Generation," as Hynes deploys, is a misnomer. It is an unwarranted extension of the literary group Orwell contemptuously termed "Auden & Co." which included a number of writers, Orwell among them, having little more in common than their English nationality and birth dates in the first decade of this century.

Not surprisingly, though Hynes is aware that many of the writers he is discussing were gay, he fails to treat their homosexuality as a significant factor in shaping the content of their literary work. To do so might divide his "generation" into bothersome gay and straight factions. Consequently, the homosexuality of Auden and Isherwood is attributed less influence on their writings of the thirties than the fact that both were born too late to serve in the First World War.

"A low, dishonest decade" Auden wrote at the thirties' end, condemning his own poetry along with the hopes that inspired it. Auden's judgment was too harsh. *The Auden Generation*, though flawed, contributes to the appreciation of a literature that has been unjustly ignored.



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# special

## STEIN, Gertrude

Dear Sammy: Letters from Gertrude Stein & Alice B. Toklas. Edited by Samuel Steward, Houghton-Mifflin, Boston. 260 pp. \$10.00

By Marcella Jenkins

*Dear Sammy: Letters from Gertrude Stein and Alice B. Toklas*, edited with a memoir by Samuel M. Steward, is more than just a collection of letters. The added treat is the memoir that precedes the correspondence between "Sammy," Stein, and Toklas. Steward, an ex-English teacher and tattoo artist, has written an affectionate, humorous and moving memento of a friendship that lasted thirty years. The memoir serves as an ideal companion piece to the letters, enriching them and supplying the coherence and unity so often lacking in a volume of correspondence.

The memoir is an account of Steward's visits to Bilignin, Gertrude and Alice's country home in France, and, after Gertrude's death, of his continued loyalty and love for Alice. During his stays at Bilignin he would faithfully record the events of each day, taking "comprehensive notes" of Gertrude's talk in an attempt to preserve the "phrasing and delivery of her sentences." Mr. Steward's portraits of both these women are full-bodied, providing the nuances of speech characteristic of his two correspondents.

There are many intimate details in this memoir. One conversation, in particular, definitively establishes the nature of Gertrude and Alice's relationship — one that

homophobic literary historians would have us believe was nothing more than a deep friendship. Steward reveals his own bisexuality and Gertrude, in turn, makes known her feelings about "other persuasions." "We are surrounded by homosexuals, they do all the good things in all the arts, and when I ran down the male ones to Hemingway it was because I thought he was a secret one. If Shakespeare had had a psychiatrist then we would never have had the plays or sonnets. I like all people who produce and Alice does too and what they do in bed is their own business, and what we do is not theirs."

Steward reveals the bulk of letters from Alice to be full of humor and sharp observations. She relates everything: her life in Paris, her opinion of different writers and literary trends and her tremendous loneliness as a result of Gertrude's death. This diminutive woman becomes a towering figure in this collection.

Those letters from Gertrude don't offer much insight but mostly concern insignificant matters. Regardless, they provide their own intrinsic enrichment to this volume.

*Dear Sammy* radiates love, companionship and humor. Steward's memoir is an eloquent tribute to two extraordinary women, together and alone.



Henri Daniel-Rops, Gertrude Stein, and Alice B. Toklas enjoy a shooting gallery



Alice B. Toklas at Aix-les-Bains, lunch under the grape arbor, 1937.



Madeleine Daniel-Rops, Alice B. Toklas, Gertrude Stein, Henri Daniel-Rops, 1937.

## COWARD, Noel

Remembered Laughter: The Life of Noel Coward by Cole Lesley. Alfred Knopf, N.Y. 501 pp. \$12.95

By Mel Horne

From his professional debut in 1911 as Prince Mussel in *The Goldfish*, to his last public appearance in 1973 at a special performance of *Oh Coward!* hardly a year has passed without some evidence of Noel Coward's diverse talents appearing on the stage, on film or television. In 1924, appearing as Nicky Lancaster (a drug addict) in his own play *The Vortex*, Coward achieved the kind of fame and notoriety that he had envied in others and so ardently wished for himself. He emerged as a personification of one image of the Twenties — blase, world-weary, "jagged with sophistication." Although he rightly protested this image of himself, he was a prodigiously hard worker and helped his own mystique along with an acute sense of its publicity value. Behind the limpid Coward iconography, however, lies a life of vigorous creative activity nourished by more than the usual amounts of ambition, determination, and self-discipline.

Cole Lesley entered Coward's service as a kind of jack-of-all-trades in 1936, and became an integral part of Coward's life as "secretary, friend, collaborator, companion and confidant" until Coward's death in 1973. The result of this long intimacy is a biography "crammed with theatrical history and personal anecdotes," although it does seem at times to be a fleshed-out, funnier version of Coward's own excursions into autobiography.

The book is full of hilarious stuff — baby talk. Fractured French, refreshed clichés ("Let me be the eighth to congratulate you") along with the serious. I recommend the volume to all Coward fans, theatre enthusiasts, and to those interested in the mystique of celebrity.

I do wish, however, that Lesley had been more expansive about Coward's homosex-



uality (he is about everything else). Rather than presenting his love relationships as part of an ongoing life, they are tidily summed up and done away with in a few pages near the beginning of the biography. That Lesley did this out of respect for Coward's "... own good taste and behavior over this matter ..." is no doubt true. Evidently Coward followed the same pattern of behavior each of the four or five times in his life when he was, in Lesley's terms, "really in love." He became petty, jealous, possessive and vitriolic. He likened love to a disease, astonished that he of all people should fall prey to its physical and emotional force, despising himself for his

lack of control. After each relationship ended, he would vow "never again." Not a pretty picture of the "Master" to remember, but hardly an unusual configuration in the universe of love. And certainly no reason to dispatch "this matter" in a few, however well, summarized pages.

It is precisely this type of well-mannered reticence that flaws Coward's most overt statement on homosexuality. "A Song at Twilight," the first play of the trilogy, *Suite in Three Keys*, was produced in London in 1966 shortly before the passage of the Wolfenden Report recommendations decriminalizing homosexual acts between consenting adults. Sir Hugo, an aging

author of international reputation is about to have a reunion with his former mistress, Carlotta Grey, after a separation of some two decades. He correctly suspects that she is after something; she has written her autobiography and wishes permission to use Sir Hugo's love letters to her. He refuses and she then reveals possession of another packet of love-letters — from Sir Hugo to Perry Sheldon. What Carlotta proposes to do with the letters becomes the basis for an exchange of verbal fisticuffs during which a number of important issues are raised, but are unfortunately battered around and left to dangle on the ropes. Hilda, Sir Hugo's wife-secretary-nursemaid of too many years, reconciles the conflict through a confession revealing her long standing knowledge of Sir Hugo's homosexuality. Her own motivations — security and the need to be needed — were long a part of his "facade." Carlotta gives Sir Hugo his love letters to Perry Sheldon; Sheldon in return gives Carlotta permission to use his.

At one point in the play Carlotta, speaking a sentiment that was Coward's, says, "... it is not who you love that matters but your capacity for loving." True. And yet we live in a world in which who you love does matter. What seems at first to be an expression of deepest wisdom becomes, with even the most cursory glance around us, merely a talisman of words worn by a few individuals to ward off truths of our situation. Individuals may find some personal solace, indeed, some sense of personal integrity and freedom in believing this sentiment, but unless it can attain the status of a social reality (and this never occurs without social, not merely personal, struggle), it has all of the efficacy of frog's legs buried at crossroads during full moons.

No gay hero here but as T. E. Lawrence said of Coward, he has "... a hasty kind of genius."



# people

## HOCKNEY, David

David Hockney by David Hockney. Abrahams, N.Y. 312 pp. \$37.50

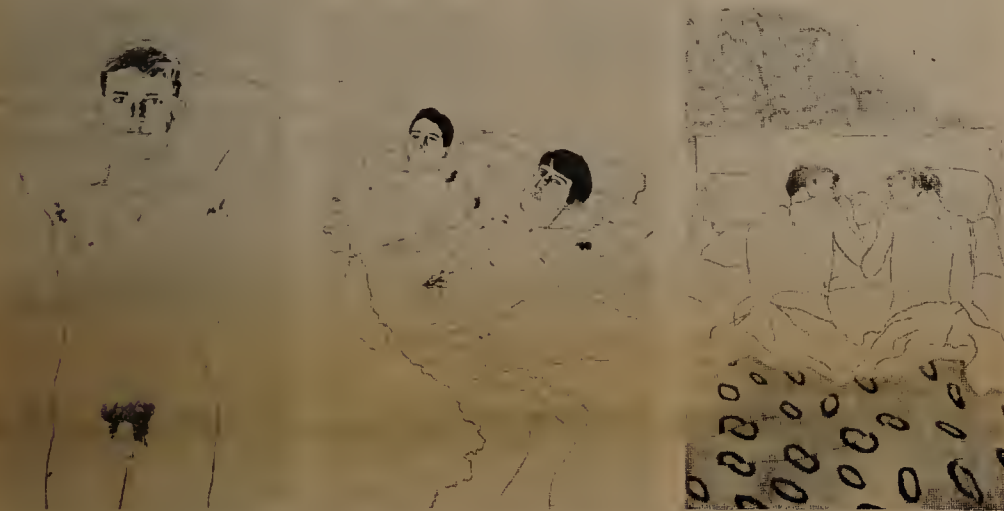
By Peter Burgess

*David Hockney* by David Hockney includes over four-hundred illustrations which reproduce nearly all of the highly regarded British artist's oeuvre. There is a long introduction by Hockney's friend Henry Geldzahler, curator of twentieth century art at the Metropolitan Museum, and seventy or so pages of ramblings culled from taped conversations with the artist. The color plates are beautiful, and Geldzahler's essay is a clear, if overaffectionate, account of Hockney's development, but Hockney's own reflections are at first frustrating and ultimately boring. He mentions but fails to describe work, travel, and friends; for the most part his text reads like a list of dropped names.

The witty observation is far too occasional, and the insights to be gained are not Hockney's own. Some remarks obliquely

reveal such things as Hockney's hostility toward non-objective art and his surprisingly naive attitude toward photography. Hockney says he paints personal relationships, and one of his finest paintings, *Portrait of Sir David Webster*, he considers a failure because he did not know the sitter. All his portraits are similarly cool and detached; the success of these paintings derives from their formal strength rather than from Hockney's personal involvement with his subjects.

David Hockney is barely forty years old; hopefully he is nearer the beginning than the end of his career. The production of an autobiography of such a young artist is inspired more by an interest in celebrity than by an interest in art. This book makes clear that when it is appropriate for a chronicle of Hockney's life to appear it should be biography rather than autobiography.



## CLIFT, Montgomery

Monty: A Biography of Montgomery Clift by Robert LaGuardia. Arbor House, N.Y. \$12.95

By Mel Horne

The chapter headings of *Monty* reveal the sad progression of Montgomery Clift's life: Images; Mother and Son; Changes; Idol; Demons; Smash-up; Aftermath; Bottoming Out; Freud; Unbankable. This is not a pleasant story; no happy endings — not even a happy beginning.

Amidst the seemingly endless accounts of Clift's drinking and drug-taking and what a

cast of hundreds said, did or did not do about it all, one is apt to lose sight of Clift's primary accomplishment — the creation of a new style of male screen acting. Through his wonderfully expressive face and body, Clift brought to the screen the blueprint for portraying the vulnerable, tormented innerman. His acting style is the precursor of that of James Dean and Brando.

Unfortunately, the evolution of Clift's acting style receives a superficial treatment

in *Monty*. Here we need not only a strong historical sense of the development of acting styles, but also comparisons and contrasts with others of Clift's generation. We certainly need to know more about Clift's involvement with the Actor's Studio, its leftist political orientation, the macho style of acting it developed, and the homophobia lurking around it all.

The less said about LaGuardia's handling of Clift's psychosexual development, par-

ticularly his homosexuality, the better. The best chapter in the book is the behind-the-scenes story of the making, or unmaking, of *Freud*; the amount of nastiness, pettiness, and downright cruelty is olympian.

I would recommend this biography only to "the Hollywood experience" buffs but not to those seriously interested in the important dimensions of Clift's life and art.





## SITA

by Kate Millett  
Farrar, Straus & Giroux, N.Y. 322  
pp. \$10.00

By Marcella Jenkins

There is cause for celebration when a book comes out that deals exclusively with the ups and downs of a lesbian relationship. However, in the case of Kate Millett's new book, *Sita*, the rejoicing is premature. The author of *Sexual Politics* and *Flying* has resigned herself to a kind of confessional mode in an attempt to exorcise the bitterness and sense of loss of a frustrated love affair. Presumably writing about the pain of a broken affair brings some solace. Unfortunately there is no relief for the reader who must brave through 320 pages of a relentless examination of the agony of loving too much and being loved too little.

Millett falls in love with Sita, a South American woman of many dispositions and passions. After the failure of a ten year marriage, she feels that here, at last, is the mate who will accompany her in old age. Sita, however, needs more than one attachment and so surrounds herself with many lovers. Kate's jealousy only makes an already strained relationship worse. Desperation becomes her only ally. "Losing her makes me old. It was the last love, the last conquest and romance, and losing it is losing the last chance. Having lost so much already, a marriage and a man and a home and a way of life. And now losing her, the last lover, the last resort or hope, and the time to come stretching away, so many empty years to kill before death." This passage is not an isolated instance of despondency. Whatever elation or bliss there might have been in this love affair is obscured by the extreme tone of despair that pervades this book.

Kate yearns for Sita when they are apart but when they come together there is only a gnawing silence. "Fight it off, think of something to say. Since I am silence. This most of all, that I have nothing to say, am hollow — this most of all will drive her away." By outpouring every emotion and thought in her book, Millett strives to eliminate the void that existed between her and Sita. She has unashamedly exposed her

wounds. This may ease the hurt but it doesn't necessarily add up to a good book. Sita is a ceaseless lament; a shapeless, fragmented book that cries out only to its author.

## DELTA OF VENUS: EROTICA

by Anais Nin

Harcourt, Brace Jovanovich, N.Y.  
\$10.00

By David Eberly

Anais Nin began writing the erotica published in *Delta of Venus* for a dollar a page, the labor and rewards shared among friends like Henry Miller and Robert Duncan. In her diary she has recorded her rebellion against her patron's dictum, "Concentrate on sex," and with the exception of one small story, she suppressed this work until shortly before her death. Although Nin knew "that for centuries we had had one model for this literary genre — the writing of men," she finally became convinced that her own voice, "feminine" as she describes it, imaginative, fusing sex with feeling, was found here as well, "a beginning."

In *Delta* Anais Nin displays her gift as a fabulist, so apparent in the novels preceding it. She is a *Scheherezade* of sex, offering within the Chinese box of her text a sweet, spoiled fruit. Voyeurist, fetishist, sadist, flagellant, insatiable seeker after mouth, tongue, moist round cunt: heroine. For it is of her women that Nin writes well, who explore in love the limits men have forbidden them — the pleasuring of themselves. Mythologized in their quest, they are drawn with quick, deft strokes: "Mathilde had piquant charms to enhance her role. She laughed perpetually, no matter what happened to her. When a valise was mislaid, she laughed. When her toe was stepped on, she laughed. Poor Mathilde, attacked by a waiter on her way to Lima . . ."

There is a destination to each of these erotic journeys, the most ambitious of which is mapped in "Elena," the book's longest piece. At first a frigid woman,

Elena is told, "You have a habit of turning back, starting a walk and turning back . . . It is the very first of crimes against life." She is led by her partner into a sexual labyrinth where fantasy and fact mesh as she is swept from one incident to the next, learning to step "magically" over the hot coals of love. The story is one of Nin's best. "Concentrate on sex" is sound advice to an author whose self-congratulation often overwhelms her work. A language that in the novels grows slack and sentimental is here tightened by the necessity to write graphic description, and the story's structure gains a new cohesion. Elena is taught passion with a precision I do not usually associate with Nin. The result is paradoxically the one she has sought, an eroticization beyond the sex act itself.

Despite its success, *Delta of Venus* presents a number of problems to a reader sensitive to its heterosexist bias. Nin has never escaped being an essentially male-defined writer, and her definition of the feminine is suspect. (I doubt, for instance, a woman to be *a priori* less promiscuous.) One friend pointed out to me the penetration motif that frequently dominates the lesbian passages in this book, and joined several other women to whom I spoke in protesting the author's description of themselves. More disconcerting is her pronouncement that homosexuality is an "abnormality" in which there is "no fulfillment, no real possession." Her inability to present gay male sex is complete. After telling one terse story of boy-beating and rape, she shows the book's only male couple as butch and coquette — the latter described as a poor substitute for herself — their love-making heard, but not seen, from a small bathroom.

These failures mar an otherwise amusing and often brilliant collection. The reader is drawn into *Delta of Venus* much like Marcel, the last character met, lured into the *quart d'heure de passion*, given five, ten, fifteen minutes to press and explore his lover, drunk, tense with a frustrated excitement. Later he will say of that cool evening on the Cote d'Azur so vibrant with shared

desire, "What a marvelous summer. I think everybody knew it would be the last drop of pleasure."

## THROUGH THE FLOWER

by Judy Chicago

Anchor-Doubleday, N.Y. 226 pp.  
paper \$4.50

By Marcella Jenkins

This important chronicle of a woman's effort to understand her artistry and her womanhood reveals the way in which female art has been suppressed and manipulated by the male art world.

Ms. Chicago is co-founder of the Feminist Studio Workshop and an advocate for the discovery of a female imagery in art. She describes her repeated rejection by a community of artists unable to perceive or sanction any creation that was not an offering to male tradition. Eventually she came to realize that the art world's standards were male and that they called for a strict dedication to craftsmanship and a disregard for the emotional, particularly if it stemmed from a woman's experience. Chicago found that her abstract art met with approval only when it did not mirror her privated distress as a woman. Her goal became to "bridge the gap between formalism and feminism."

There are some disappointments in *Through the Flower*. The book contains a section that attempts to record the contributions that women artists have made. This portion of the book is both awkward and superficial. Ms. Chicago's own story is interesting enough and her sense of obligation to the female artists that have come before her should have been source material for another book. There is much in *Through the Flower* that is not directly related to Ms. Chicago's struggle as an artist but rather to her need for a redefinition of what it means to be a woman. For this reason, it is especially surprising that she should have ignored the lesbian experience entirely. Also, Ms. Chicago's prose can be dispirited and lackluster at times, but these are really small points and *Through the Flower* is an invaluable book, not just for the woman artist but for any woman who is engaged in exploring the roots of female identity.

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**Behind the State Capitol: or Cincinnati Pike** by John Wieners  
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"John Wieners sets a standard — a monument of what gay poetry might be. He has used the space created by gay liberation to move rapidly into new terrain, new mysteries — leaving an audience gaping, gasping, uncertain." — Charley Shively, *Gay Sunshine*

**Desert Journal** by ruth weiss, 200 pages, \$5.00 paper, \$15 hardcover

"Weiss is the foxy artificer, the architect whose end is destruction: the astronomer who in order that we may become 'full' invites us into the 'void,' sorceress, sybil, seer." — Rudy Kikel, *Gay Community News*

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**Striations** by George-Therese Dickenson, 72 pages, \$3.00 paper

"The arrival of George-Therese Dickenson's first book of poems is the birth announcement of a promising lesbian poet. All the individual poems contain excellent and feeling lines." — Judith Crewe, *The Body Politic*

ORDER FROM: Good Gay Poets, Box 277, Astor Sta., Boston, Ma. 02123

## •• Two New Titles from Manifest Destiny Books ••

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# poetry

**ORGASMS OF LIGHT: THE GAY SUNSHINE ANTHOLOGY**  
edited by Winston Leyland  
Gay Sunshine Press. 264 pp.  
**LIKE THE IRIS OF AN EYE**  
by Susan Griffin  
Harper & Row, N.Y. 134 pp.  
**JACK STRAW'S CASTLE**  
by Thom Gunn  
Farrar, Straus and Giroux, N.Y.  
78 pp.

*Orgasms of Light*, the new anthology of poetry, short fiction, and graphics from the pages of *Gay Sunshine*, doesn't exactly deliver the high its title promises. Rather, it's 264 pages within which may be found some of the best writing being done by contemporary gay writers, and some of the worst. Ezra Pound told W.C. Williams, "Never use two words where one will do." It's good advice to apply to the choosing of work for an anthology. Do we really need Kenward Elmslie's imitation of Joe Brainard? And why be reminded of David Emerson Smith's "Oh Don/ Oh Oh": "I want you to fuck me/ fuck me/ fuck me/ fuck me . . ." etc.? The excesses and confessional classified ads mar an otherwise spirited representation of work about being gay: William Baber's clear-tempered sonnets, Ian Young's seductively simple poems, Aaron Shurin's "Dear Men" ("Pretty/ amazing what you've done. Wasted/ a world!"). It's balance of well known and up-and-coming writers is commendable. With the exception of the cover, the graphic design is crisp, and the printing



excellent. If poems about young boys are your dish, an abundance is included. Too many, I think, for non-pedophiliacs. However, *Orgasms of Light* is, after all, for both editor and reader, pick and choose. Having a best of *Gay Sunshine* is a good way to keep around work that isn't so available, and it's a worthwhile introduction to the important writers Winston Leyland has been known to present.

Susan Griffin's finely-tuned poems have an integrity unparalleled in the current writing by feminists. They contain a vision of the world of a woman that opens and explores itself, inviting the reader to do likewise. "Is the air political today?" she asks,

"I cannot/ shut myself up/ anywhere; is that/ a political feeling?" In "Poem In the Form of a Letter" she begins "Dear who/ can I address this to/ there is no way/ to speak/ anymore . . ." and takes us into the pain and pleasure of articulating one's self: of putting one's life into words. In "The Song of the Woman With Her Parts Coming Out," she introduces us to a woman who embraces women and in her "19 Pieces For Love" remembers "two women/ speaking/ of women/ while/ lines of poetry/ surround/ them." Her lines create breath-based artfully woven rhythms reminiscent of Adrienne Rich. She avoids predictably "political" messages, though

politics pervade her poems. Her wit is one born of brevity and the ability to see seriously with humor: "I was walking/ in Tilden Park/ ready to/ throw myself/ down a ravine/ when suddenly/ from a helicopter/ parachuted/ The Great Mother./ 'Hello,' she said/ and immediately/ surrounded me in an aura/ of light and comfort." Released with none of the fanfare that accompanies a Robin Morgan or a Dianne Wakoski, Griffin's collection of poems, *Like the Iris of an Eye* is an extraordinary poetic experience. It exhibits what June Jordan calls Griffin's "magical capacity to denude and endow simultaneously." Her poems are about the changes that never cease taking place, and she addresses herself to the art of writing them with considerable talent and compassion.

Thom Gunn, the author of *Fighting Terms, Touch, and My Sad Captains*, has released a new collection in which he sustains, and often surpasses, the strong craftsmanship of his earlier work. *Jack Straw's Castle* is an intimate and harmoniously honed collection, masterful, in fact: "down a rope of/ bubble/ trapped where you chose to come/ it/ is all there is." His powers of observation; his ability to render in words the subtleties of vision, inhabit poem after poem. In "Outdoor Concert" he describes the whole of a concert scene as "a god existing/ only in its creation." Where others make political rhetoric of their sex lives, he creates mythology, courts Eros: "Oh, the breathing all around me" he exclaims in the cellar of Jack Straw's castle. Later, "bare and close," he asks and answers:

"What if this is the man I gave me key  
Who got in while I slept? Or what if he,  
Still, is a dream of that same man?  
No, real."

It's a complete exploration of Jack Straw's castle Gunn's work undertakes, one incorporating the conditions of dark and light. He speaks in a voice that penetrates and communicates: "look for us among those/ shy flowers opening/ at night only/ in the/ shadow, in the held breath." The poems in this book are the crafted expressions of a man in touch with his mind, and they speak with assurance of the love, lust, and dreams in all of our castles.

By Steven Blevins



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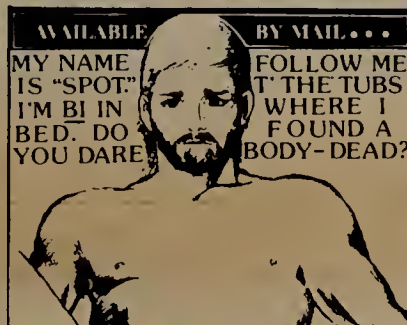
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# fiction



## BELLE

by Michael Stewart  
Macmillan, N.Y. 243 pp. \$8.95

By Robert Etherington

*Belle*, the first novel by Michael Stewart, author of books for assorted Broadway musicals, is a cut, but only a cut, above the gay fiction which the publishing houses have recently been throwing at us. Its minimal interest lies in the fact that the gay narrator has character dimensions beyond merely being gay (indeed, his homosexuality is a relatively minor detail), and that the book has a plot far beyond the Merrick, Nell-Warren gay pulp genre. *Belle* is a Gothic tale involving a gay author, stranded in the south of France, who encounters and becomes far too involved, indeed obsessed, with Belle Bernheim, a bizarre, thanatophile old woman who has entered into a covenant with Death: she will supply Him with a constant stream of new victims and He will allow her to live more or less forever. The narrator, despite his misgivings about Belle's constant attendance at funerals (each one she causes enables her to live a bit longer), and his fear that he may be next on her ever-growing list of victims, finds himself unable to leave or forget her. He is obsessively drawn to her; he even marries her. When she finally dies (accidentally, or is it?), he *becomes* her, adopting not only her covenant with Death, but even her speech patterns and bizarre mannerisms. It is an old and effective Gothic theme: innocence drawn to something fantastic or horrible, obsession degenerating into monomania and finally,

outright madness.

Unfortunately, Mr. Stewart quite ruins what could have been a terrifying study of thanatophilia by turning it all into a Riviera romp reminiscent of the campy novels of Carl van Vechten. *Belle's* victims are the silliest collection of old queens, dykes and dowagers (does it really matter what happens to them?); Belle herself, who should, indeed must be a terrifying creature, emerges only as a garrulous Ruth Gordon, camping about with such lines as, "He died of a fatigued heart. What heart wouldn't be fatigued with two bullets in it?" Not unamusing, but also not frightening and why should we be concerned for the narrator's safety or survival if the demon is a silly old lady? Since *Belle* remains essentially a figure of fun, the novel collapses.

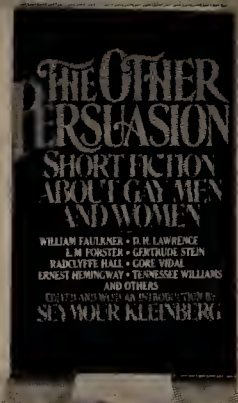
Alas, *Belle*, though perhaps worth a read at the beach, is too coarsely comic to frighten even the faint-hearted.

**SOME SHORT STORIES ABOUT NASTY PEOPLE I DON'T LIKE**  
by Mitzel  
Manifest Destiny, Boston 126 pp. \$3.00

By David Eberly

Mitzel has written an imaginative collection in which his wit hides the quick switch of his perception. "In truth," he quotes Voltaire, "you ought to punish all those scoundrels with one of those half serious, half amusing books which you are able to write so well." And he does — to the satisfaction, I suspect, of the serene satirist. Mitzel's clear prose carries its conflicting purpose with no strain, and these sometimes disquieting pieces seldom fail to entertain. He writes in a complex voice, contradictory, difficult to place. We are presented to characters like Miss Tracy Brazzi who, in claiming authorship of a "History of Queens," turns "to let a hideous grin part from her wrinkled lips, unseen." In

Mitzel's best work, like his concluding story "The Last Piece of Trade in America," what begins as a comedy of manners ends as a penetrating and disturbing description of gay culture. Small press books can be difficult to find, but Mitzel's is well worth a walk to Grolier's Book Shop. *Some Short Stories* is far better than most, and will be reviewed here at length.



## THE OTHER PERSUASION

Edited by Seymour Kleinberg  
Vintage, N.Y. 349 pp. \$3.95

By Richard Seltzer

With the current trend towards tracing one's roots or finding out from where we came, it seems only natural that gay Americans should also become conscious of their past, their traditions and their sense of culture. Recently, in what is notably the first of its kind, we have achieved a major step towards such an understanding through Katz's *Gay American History*. In *The Other Persuasion*, editor Seymour Kleinberg has also demonstrated concern for the chronicling of our past and present, although through a far different vehicle than utilized by Katz. For Kleinberg, as illustrated in this anthology, literature has served as a louder and more reliable voice in reclaiming our past. On this theme he writes in the introduction to the book: "Women are turning to their own collective past, to the documents of women's lives, in order to

rewrite their history. For gays, that history is still unwritten . . . the past is filled with contradictory testimony and homophobic authority. It is possible to define oneself without the past but not very probable, and infinitely more difficult . . . if history is reluctant to speak, literature is not."

Kleinberg has constructed his collection to be a reflection of what he considers the prevailing mood of particular eras of gay history from the 19th century to present. It proceeds chronologically from 1893 to 1975, or more specifically, from "the underground" to "the fringes" to "new definitions."

Kleinberg has attempted to expand upon the more limited perspective of each work by placing them within a broader context — that of gay history. Each character, plot, setting, and theme, therefore, becomes representative of what he considers to be illustrative of given periods.

Thus the Proust and Stein pieces are selected not so much for their literary merit (of which there is little) but for their depiction of an underground, a repressed gay lifestyle amidst the background of turn-of-the-century Europe. From this "suffering as noble" concept he advances to D. H. Lawrence's prologue to *Women in Love*, 1921, in which suffering is anything but noble.

From the sensual imagery of Lawrence he shifts to E. M. Forster's statement that if one's gay fantasy is made manifest it may unfortunately lead to a nightmarish situation in respect to the status of gays in the twenties. Thus the proverbial "tomp in the woods" with the burly milkman leads to ultimate disaster.

Isherwood and Tennessee Williams write of the 1950's gay male persona, replete with self-denigrating tendencies but nevertheless struggling hard to like themselves. Yet, while we are presented with a vast range of works that place us "on the fringe," including pieces by Purdy, Vidal and Greene, we're offered a severely limited scope of "new definitions" — ones provided by women only. Although the works of Doris Betts and Jane Rule are noteworthy, the exclusion of gay male alternatives is damaging to the anthology as a whole.

# men

## a pectoral review

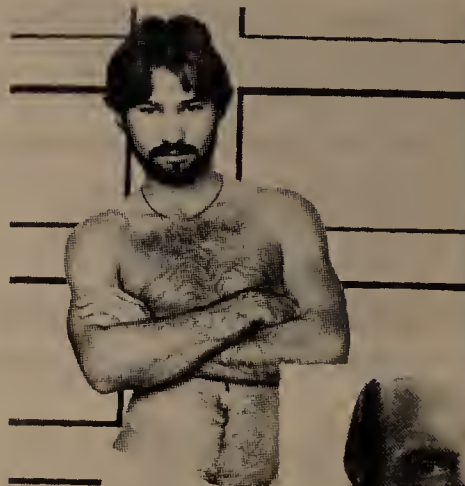
### QUORUM

by Jim French, State of Man Pub. \$22.00



### BEAUTIFUL MEN

by Crawford Barton, Liberation Pub. \$15.00









# calendar

## 25 mon

Boston — "Gay Rights. Who's Right?" is a week-long topic on WBZ-TV, Channel 4. Eyewitness News at 6pm will feature a five-part series: Mon. — "Who is Gay?"; Tues. — "Gay Social Life"; Wed. — "Gay Community Life"; Thurs. — "Discrimination Against Gays"; Fri. — "How does the Public Feel about Gays?" WOMAN '77 (12:30-1:30pm) will feature segments on gay life: Mon. — Mary Jo Risher, lesbian mother; Tues. — Parents of Homosexuals; Wed. — Legal Rights of Gay Couples; Thurs. — The Etiquette of Homosexuality; Fri. — Homosexual Marriage.

Boston — First meeting of a new group for gay teenagers to be held at the Gay Men's Center, 718 Beacon Street, near Kenmore Square at 6:30. No adults permitted.

## 26 tue

Boston — "Gay Rights. Who's Right?" is a week-long topic on WBZ-TV, Channel 4. Tonight Paul Benzaquin hosts special from 10-11pm discussing homosexuality, a second show from 11:30pm to 1am will feature speakers answering viewer phone-in questions.

Cambridge, MA — DOB discussion evening for older women, 7:30pm, Old Cambridge Baptist Church, 1151 Mass. Ave., refreshments.

## 27 wed

Boston — Third World Gays and Their Friends organizational meeting for folks concerned with racism in gay community and heterosexism in third world community, 7:30pm, Gay Men's Center, 718 Beacon St., near Kenmore Sq.

## 28 thur

Boston — WBZ-TV, Channel 4, ACTION 4 show at 9-9:30pm features children of gay parents, gay teenagers and an older gay person.

Boston — WBZ-TV, Channel 4, MZIZI/ROOTS, from 9:30-10pm features members of black gay community.

Boston — GRAC Volleyball on Fenway by Rose Garden, 7-9pm.

Cambridge, MA — Lesbian Task Force of NOW meets at 7:30pm, NOW offices, 99 Bishop Allen Drive, Central Sq., all interested women welcome.

Nashua, NH — Nashua Area Gays meet every Wed. at 8pm for rap session, for details phone Ken at 673-5315 or Doug at 882-8732.

## 29 fri

Boston — First meeting to plan Gay Pride Week '78 at Somewhere, 295 Franklin St., 7pm.

Boston — GRAC swimming at Lindemann Center, Staniford St., 7-9pm, instruction from 8-9.

Boston — Vikings Night at Herbie's, 12 Carver St., \$100 night, must be present to win.

## 30 sat

Boston — Am Tikva, gay Jewish group, meets at Northeastern Univ., Frost Lounge, Eli Center, Huntington Ave., service at 7:30 followed by Jewish film.

Storrs, CT — Disco Party at Univ. of Conn. Puerto Rican Center, 9pm, sponsored by UConn Gay Alliance, BYOB and mixers, admission 50¢, call (203) 742-9794 for info.

Cambridge, MA — An evening of theatre, poetry, and music to benefit the Red Book Store, 8pm at the Red Book Store, 136 River Street, Cambridge, near Central Sq. \$1 donation or bring baked goods.

## 31 sun

Boston — GRAC swimming at Lindemann Center, Staniford St., 2-4pm.

## august

## 3 wed

Somerville, MA — Socialist Feminist women to form ongoing course, first meeting, info call Barbara 628-5954 or Sue 623-1655.

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